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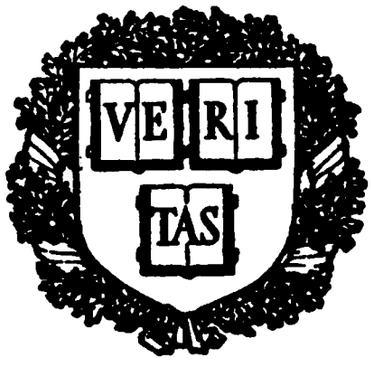

FROM THE FUND GIVEN BY

Stephen Salisbury

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OF WORCESTER, MASSACHUSETTS

For Greek and Latin Literature

GREEK SYNTAX

WITH

A RATIONALE OF THE CONSTRUCTIONS.

BY JAMES CLYDE, M.A. LL.D.

ONE OF THE CLASSICAL MASTERS IN THE EDINBURGH ACADEMY;
AUTHOR OF 'ROMAIC AND MODERN GREEK, COMPARED WITH ONE ANOTHER AND WITH ANCIENT GREEK.'

WITH PREFATORY NOTICE BY JOHN S. BLACKIE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF EDINBURGH.

FOURTH EDITION.

ENTIRELY RE-WRITTEN,
AND ENLARGED BY A SUMMARY FOR THE USE OF LEARNERS,
AND A CHAPTER ON ACCENTS.

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PREFATORY NOTICE

BY

JOHN S. BLACKIE

PROFESSOR OF GREEK IN THE UNIVERSITY OF EDINBURGH.

I think it right to say a single word by way of preface to this book, not from the conceit that a work from the pen of the author of the admirable treatise on 'Romaic and Modern Greek'* requires any recommendation from me; but because, the work having been undertaken at my request and for the use of my classes in the University, it seems natural that I should state my reasons for having wished its production, and the manner in which I intend to use it.

The natural method of learning languages is by *hearing* and *speaking*, which the invention of letters and the multiplication of books have supplemented by *reading* and *writing*. The best method of acquiring a foreign language, whether dead or living, will of course

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* I am glad to see that Lord Broughton, in the last edition of his Travels in Albania &c. (vol. 2. p. 477.), speaks of this work in the following terms of well-deserved eulogy: "Professor Blackie's lecture, amongst other benefits conferred upon the students of Greek literature, has given occasion to a treatise which appears to me to contain, on the whole, more valuable information and sound criticism on the subject in question, than any which has hitherto come under my notice. The title-page of the pamphlet is as follows: 'Romaic and Modern Greek, compared with one another, and with ancient Greek, by James Clyde M. A.'"

be that in which the greatest amount of hearing, speaking, reading, and writing can be compressed, in well graduated lessons, into a given amount of time. Some minds will profit more by one of these elements of complete indoctrination, and others by another; but the greatest progress will unquestionably be made by him who knows to avail himself of the resources of all the four.

In our schools and colleges, from causes that cannot be detailed here, the important exercise of speaking Latin and Greek has fallen into disuse, and, till that be resuscitated, the importance of the element of writing, which supplies its place, can scarcely be overrated. Writing indeed, even if the practice of speaking were in full play, could in no wise be dispensed with; for, though inferior to speaking in ease and flexibility, it is superior in accuracy and architectural massiveness. As matters now stand however, writing must be plied with double vigour; otherwise the learner will never get command of the language in a masterly way, as a fencer has command of his foil, but can only know it passively, as brutes stand in relation to sensuous impressions, which they receive and recognise, but cannot use.

How then is the writing of language to be practised? Plainly, as speaking is practised in the natural method; and, as this proceeds on the foundation of *hearing* — of which indeed it is but the reflection — so writing must be conducted by a well-calculated application of the materials presented by *reading*. Now, in the 'exercise-books' often used by teachers for inculcating the elements of Greek and Latin composition,

this very obvious principle is disregarded. The learner reads one thing in a book, and in another book writes another and an altogether different thing. The evil consequences of this are manifest. The great mass of the materials presented by the reading lies as a dead store never called into service, and the scholar, knowing that he will never again have to employ what he reads, gets into the habit of passing it over in a perfunctory way, and throwing it aside, as a lawyer does those facts of the case he is pleading today which contain no principle bearing on the case he may be pleading tomorrow; while the written exercises present a wholly new set of words, phrases, and instructions, which are either given into the learner's hands without any demand on his memory, or contain problems too difficult for solution by a tyro of the most limited experience.

The proper course to be taken, instead of this slovenly and insufficient method of 'exercise-books', is quite obvious. The teacher must himself write out exercises formed upon the model of the reading-lesson, so that whatever is read today will certainly be required tomorrow, or next day, for the performance of the written exercise. This is the way in which I have always proceeded in my junior class; and, in order to make the original impression, received from reading, be repeated as frequently as possible — in the frequency of which repetition the great trick of learning languages consists — I have insisted that the exercise, after having been made by the student, and corrected publicly by the Professor, be carefully transcribed into a book, subject to the inspection of the Professor, or the class-tutor.

In such exercises, there are obviously two things to be attended to, viz. the mere furniture of words, and their scientific disposition, or Syntax. The first presents no difficulty. That teacher must be extremely dull and stupid who cannot take the materials presented by the reading, and put them into some new shape that shall try at once the memory, and the wit of his scholars. But the management of the Syntax is more delicate. The mere words may be used as they occur, but the Syntax should be proceeded with in an orderly fashion, so that the progress may be, as much as possible, from the simple to the complex, from the obvious to the subtle. The teacher must therefore take special care not to confuse his scholars, by giving sentences implying a curious knowledge of the respective functions of the Subjunctive and Optative for example, before the formation of the simple independent sentence has been mastered; and he ought to make notes, in the margin of his book, of the points of construction which, as they occur, he helps the scholar gradually to evolve from his reading. Afterwards, to nail the whole down surely, he may compose notes, and dictate them to the students, with distinct reference to the several exercises, by which the most important principles of Syntax are gradually worked into the living consciousness of the learner.

It is manifest however that, with the greatest care, it will be difficult for the teacher to elicit a systematic whole of syntactical doctrine merely out of the materials presented by the reading, especially if, as in the meagre way of the Scotch universities, he sees the greater part of his students only for one short campaign

of five months. To remedy this defect, it seems expedient that he should have at hand a good manual of Syntax, concise, but scientific and complete, to which he may constantly refer the student, and which, in point of bulk, shall be so manageable as to be easily mastered by a diligent youth in the course of a single session.

Not finding any work of this kind that exactly suited my views, I might have been forced to put together something of the sort for my own use; but, having happily met, in Mr. Clyde, with a gentleman in whom, from his skill as a teacher, and his habit of philosophical analysis, I had the greatest confidence, I have been enabled to get the want supplied without interrupting the course of more important studies.

I have only to add that, though I read a considerable part of the manuscript, I am not entitled to the slightest degree of praise for any of the good things that this work will be found to contain. As little can I be blamed for whatsoever spots the sharp-eyed critic may discover in a body otherwise fair. Had I not known, from the most sufficient experience, that Mr. Clyde is a man able to fight his own battles against any grammarian in Christendom, I should never have asked him to do the work.

EDINBURGH 1. September, 1856.

JOHN S. BLACKIE.

AUTHOR'S PREFACE

TO THE FOURTH EDITION.

The most obvious, and, though mechanical in its nature, practically perhaps the most important improvement in the present edition, consists in the separation of all examples from the text, continuously with which they were formerly printed. Standing apart, the examples now catch the eye readily; and the longer paragraphs, broken up thereby, present to students a less formidable aspect.

My main objects however in re-writing the whole work have been to sift and enrich the subject-matter, to arrange it better, and to state it both more precisely and more simply.

In preparing the first edition, I derived most aid, as was mentioned in my former preface, from Jelf's Kühner, Madvig, and Asopios. For the enrichment of the subject-matter in the present edition, I am so little indebted to any book save Crosby's Greek Grammar* that I mention it alone here; and besides I refer

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* A Grammar of the Greek Language by Alpheus Crosby, Professor of the Greek language and literature in Dartmouth College, 37th edition, Boston: Crosby and Ainsworth, 1865.

to it particularly hereafter, wherever my obligations to it have been considerable.

With a view to precision, the comparison of Greek usage with that of the Latin language has been more frequently instituted and further pursued than in former editions.

The illustration of Greek idioms by modern instances, which has been often reported to me as a peculiar excellence of this work, will be found on a still larger scale in the present edition.

The English Summary and the Chapter on Accents have been added at the suggestion of gentlemen who have either tested the book by teaching with it, or who on perusal have been so far pleased with the book as to take an interest in its improvement.

The Greek Summary was originally written for the purpose of assisting teachers who might aim at the free speaking of Greek to conduct the parsing lessons in Greek. But I am not aware that oral sentence-making, an exercise as beneficial in teaching Latin and Greek as it is in teaching French and German, has in a single instance either begun with or attained to the parsing of Greek words in the Greek language, and there is not the smallest chance of such an attempt being made now; for all teaching is now environed and limited by examinations not one of which offers a single mark for so odd an accomplishment. Nevertheless, the Greek Summary is reprinted, partly because historically it belongs to the work, partly because it can hardly fail to interest both teachers who have not ceased to grow, and students who in respect of Greek are growing apace.

As before, the Indexes are intended to enable the student both to consult the work on any particular subject, and to examine himself on its contents.

EDINBURGH 1. October, 1870.

JAMES CLYDE.

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GREEK SYNTAX

WITH A RATIONALE OF THE CONSTRUCTIONS.

INTRODUCTION.

§ 1. **Object of the Work.** *Σύνταξις* = *compositio* = ‚a putting together'. Rules of *Syntax* therefore are rules of *composition*; and the object of this work is to investigate the rules according to which Greek words are put together (*συντάττονται*) in speech.

Obs. 1. **Rules of Syntax not Arbitrary.** Because speech expresses thought, the rules of Syntax are based on the principles of logic. As the simplest *thought* implies two *ideas*, and consists in mentally affirming — to take the most common and intelligible form* of the mental act — them of each other; so the simplest *sentence* contains two *words* or *phrases*, with the addition generally (§. 9. Obs. 1. c.) of some lingual contrivance that marks outwardly the inward affirmation of the mind. These indispensable elements of a sentence have been called by logicians

Subject = what is spoken about.
Predicate = what is said about the subject.
Copula = the lingual contrivance above-mentioned.

Whether the subject and predicate be made up of many words or of few, these words, besides themselves representing ideas, are combined in forms which vary so as to represent also the relations of the ideas to each other. Consequently, not only the general structure of a sentence, but all the ways of combining

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* Each mood of the verb answers to some form of the mental act, or rather to several of them; for there are more forms of the mental act than moods in the verb.

words in its several parts, i. e. all the rules of Syntax find their ultimate justification in correspondence with the laws of thought.

Obs. 2. **The Copula.** Many discard the word *copula*, and consider that which it is used by others to denote as forming part of the *predicate* — a mere difference of terminology. What is meant however by the *copula* or *tie* in a sentence is precisely that without which words do not generally make a sentence.

Good God! John fighting! = two exclamations.
Good is God. John is fighting! = two sentences.

The *finite* substantive verb pronounced without emphasis is more especially regarded as the copula, which else is recognised in the ending of some other *finite* verb. On this account it is that the verb is so called, *verbum, the word* by way of eminence, *ῥῆμα* (*εἴρω* = *I say*), the *telling* part of speech i. e. the part of speech without which nothing can be *told*. Only such forms of the verb as have personal endings are called *finite*, because they only are *confined* to one number and person; and in contrast with them stand the *infinitive* forms, which go with any number and person.* The personal endings of the finite verb, when made to correspond with the number and person of the subject, refer the verb to the subject: in other words, the personal endings of the finite verb fit it to be the *copula* or *tie* between subject and predicate.

Obs. 3. **The Simple Sentence.** A sentence that has but one finite verb in it is a *simple* sentence; and such a sentence may consist of but one word, the indispensable finite verb. The only part of the English verb by which a complete thought can be expressed in one word is the imperative; but in Greek, owing to the greater wealth of personal endings possessed by the verb, affirmation and wishes, as well as commands, can be expressed by the verb unaided. Of the following three examples, the last equally with the first and second, is a complete simple sentence.

Σὺ πλούσιος εἶ
Σὺ πλουτεῖς } = thou art rich.
Πλουτεῖς

It must not however be supposed that the simple sen-

---

* Latin affords the clearest illustration of the *finite* forms changing with number and person, while one and the same *infinitive* form goes with all numbers and persons.

Ego	aegrot-o	Dico	me	} aegrotare.
Tu	- -as	-	te	
Quis	- -at	-	neminem	
Nos	- -amus	-	nos	
Vos	- -atis	-	vos	
Omnes	- -ant	-	omnes	

tence is necessarily short. Any amount of descriptive matter may accompany the subject, provided it be conveyed by adjectives or adjectival phrases; and not only may the verbal predicate be accompanied by an object similarly described, but any amount of circumstantial matter, for instance as to time, place, and manner, may be grouped around it. The simple sentence is not therefore necessarily short; but, whether long or short, a sentence is simple if it contain but one finite verb.

Obs. 4. **Sentences Compound and Complex.** A combination of simple sentences is also called a sentence; but, for distinction's sake, the simple sentences themselves are then called *clauses*. The combination is called a *compound* sentence if the clauses are combined with one another by *coordination;* and a *complex* sentence if they are combined by the *subordination* of some to others: e. g.

Thou art rich; but I am poor = *Compound.*
Though thou art rich, thou art not happy = *Complex.*

Every subordinate clause is in its nature substantival, adjectival, or adverbial, i. e. does the work of a substantive, an adjective, or an adverb, — a fact which recurs in all languages, because it answers to the necessary organisation of thought. Substantival clauses are twofold:

Declarative, as 'I say (what?) that etc.'
Interrogative, as 'I ask (what?) whether etc.'

Adjectival clauses are of one kind, and, being always introduced by some relative pronoun, are therefore called

Relative, as 'I (what sort of?) who know etc.'

Adverbial clauses are introduced by a great variety of conjunctions, and denote the manifold circumstances of an action, as its *where*, its *when*, its *how*, its *cause*, its *aim*, its *result.*

Obs. 5. **Infinitival Clauses.** The so-called *infinitival* clause in Greek and Latin is not stricly speaking a clause; because a clause is a sentence, and the *finite* verb is necessary to a sentence (Obs. 2). Nevertheless, the infinitival clause is often translated into English by means of the finite verb, which shows that it differs only in form from the sentence properly so called: it is indeed a brief and neat way of expressing the subordinate clause after *verba sentiendi et declarandi*; so that the phrase infinitival clause is not without justification. In Greek, there are also *participial* clauses, so called because they also imply a sentence; and the English language is flexible enough to represent without clumsy circumlocution the three forms of the Greek: e. g.

Οἶδα ὅτι οἱ ἄνθρωποι θνητοί εἰσιν = I know that men are mortal.
Οἶδα τοὺς ἀνθρώπους εἶναι θνητούς = I know men to be mortal.

Οἶδα τοὺς ἀνθρώπους θνητοὺς ὄντας = I know men as being mortal.

The Latin language, with its usual rigour, admits of only one form, the infinitival, *Scio homines esse mortales.*

§ 2. **Method of the Work.** Since words form the materials of Syntax or Composition, and the rules of Syntax depend on the meaning of words and of their grammatical forms (§ 1. Obs. 1.), it is proposed first to review the words of the Greek language according to the usual classification of the parts of speech. Not that this classification is perfect; for, however sharply distinguished from one another these different parts of speech at first sight appear, they do nevertheless imperceptibly pass into one another. But the common classification is probably not more imperfect than any other that might be invented, since in thought, as well as in language, there are no boundary lines, but only border-territories; and it has the great advantage of being already familiar to the student. The rules of Syntax themselves will then be treated of, first as they relate to words, next as they relate to sentences. The whole work therefore is divided into three parts.

I. The Materials of Syntax.
II. The Syntax of Words.
III. The Syntax of Sentences.

Obs. **Irregularities in Greek Syntax.** The student must not expect to find every difficulty solved in this work. The analysis of language proceeds on the supposition that it is the articulate expression of mind; but mind is not always or merely logical. Thought is often unclear in itself, often complicated with emotion; and to the imperfections of mind must be added the imperfections of language. Thought is often too subtle, passion too strong, conversation too rapid for language; hence ellipses, idioms, and manifold departures from the norm, which are often only confessions of weakness, or actual down-breakings on the part of language in its attempt to render fully, or to keep pace with thought. Besides the logical and emotional elements, euphony *

* A familiar instance of the power of mere sound, in

must also be taken into account; and these magistral influences are modified in an endless variety of ways by the peculiar genius and fortunes of each people. Syntactical irregularities are particularly numerous in Greek. From the variety of dialects, and the long duration of the classic era, throughout which the analytic forms of language were growing up by the side of the synthetic, without however supplanting them, the *totality* of Greek appears not so much a continent of fixtures, as an ocean of moving forms: and even in one dialect, and at one period of its history, that rigid uniformity of construction which the Latin observed is not found in Greek. This comparative lawlessness seems to have arisen partly from the liberty of the individual who, in endeavouring to translate his own mind into language, did not so much conform to an objective model as obey the formative powers within him; and partly from the agility of the Greek mind, which looked on the same transaction now as a process having a beginning and an end, now as a single act; and which regarded itself, in respect to the same operation, now as receptive, now as active, and, in respect to the same event, now as an immediate witness or even a participator, and now as a distant reporter. It is impossible however, by means of these, or of any other considerations, to explain all anomalies. Jelf (§ 832) justly remarks in regard to some of Kühner's explanations of the optative with ἄν: "In this, as in many, if not most constructions in Greek, it seems to be unreasonable to try to bind down writers to laws for which no reason can be given, and which they evidently did not always observe. It could hardly

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determining the use of lingual forms, is the *me* of the Scotch dialect for *I* emphatic, or the *moi* of the French for *je* emphatic. Thus 'Moi! je ne ferai rien de la sorte' = 'Me! I' ll do nocht o' the kin''. The corresponding forms *moi* and *me*, in these examples, are not copies of each other: both have come into use as emphatic nominatives, because the ordinary nominatives, from their mode of pronunciation, — *je*, and the Scotch *I* being both obscure short sounds — were incapable of receiving and transmitting the full volume of sound required by emphasis. Accordingly in English, German, and Italian, where the ordinary nominatives *I*, ich, *io*, are so pronounced as easily to admit of vocal emphasis, no forms are used parallel to the French *moi* and the Scotch *me*. That which is classical in French and Scotch is unclassical, and in fact ungrammatical in English, simply because kindred forms happen to be pronounced *ore rotundo* in England, and between the teeth in France and Scotland.

fail to be more profitable if, admitting the exceptional passages, we endeavour to catch the shades of meaning which are conveyed by the more or less usual construction." The distinct statement and rational explanation of these more or less usual constructions is what the student has a right to require; and he must remember that the *prevailing* usage is an absolute law to foreigners, particularly learners.

PART I. MATERIALS OF SYNTAX.

THE ARTICLE.

A weak demonstrative Pronoun.

§ 3. **Threefold Force** of ὁ ἡ τό. In English, *the* is only a weaker form of *that*; and in the modern Romanic languages, the definite article is uniformly derived from Latin demonstratives. Compare

Alexander *ille* magnus.
Alexandre *le* grand.
Alexander *the* great.
rien de *la* sorte
nothing of *the* kind } = nothing of *that* kind.

The Greek ὁ ἡ τό is at once a demonstrative, a relative, and the definite article. As its originally demonstrative force came to be toned down, stronger demonstratives, the substantival αὐτός, and the adjectival οὗτος, both containing its own primitive form (*ΤΟΣ*), appeared; and out of its demonstrative force arose the relative as explained in § 4. This threefold use of ὁ ἡ τό is preserved in Modern Greek: as the definite article, *passim*; as a demonstrative,

εἰς τὸν ὅστις θελήσῃ = to *him* who shall be willing,

as a relative, in antiquated expressions belonging to the Romaic or vulgar dialect. Compare

(Proverb) τὰ φέρνει ἡ ὥρα, ὁ χρόνος δὲν* τὰ φέρνει = *What* an hour brings, *that* a year brings not.

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* This δέν, a corruption of οὐδέν, is the Romaic negative adverb: φέρνει = φέρει. Compare the classic φερνή = *dowry*.

(Il. I. 125) *τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται* =
What we pillaged out of cities *that* has been divided.

The same threefold use of the article exists in German, as:

Der Menſch den ich befreundete, der hat's gethan.
The man *whom* I befriended, *he* has done it.

Conformable to this threefold use of the Greek article is its kinship in the language. The pronominal forms ὁ, ὅς, ΤΟΣ, τις "may be traced back to a common foundation in an old *definitive* which had two roots, the rough breathing and the τ, and which performed the offices both of an article, and of a demonstrative, personal, and relative pronoun". (Crosby § 147). Donaldson ingeniously suggests that ὅς became ὁ by dropping its sigma in such combinations as ὃ (ς) *ἀγαθὸς ἀνήρ*, to avoid the repetition of the sibilant, just as in similar combinations the German *adjective* drops final r, while the definite article retains it.

ὅς *ἀγαθὸς ἀνήρ* became ὁ *ἀγαθὸς ἀνήρ*
Der guter Mann = der gute Mann } the good man.

Obs. 1. *Ὁ ἡ τό* in **Homer**. *a.* In reading Homer, the student must not connect *ὁ ἡ τό*, even when unaccompanied by a particle, with a noun, whenever he can: on the contrary, he must presume on its demonstrative force, and translate it independently if he can, as (Il. I. 488—9):

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς =
But, sitting by the swift-sailing ships, *he* nursed his wrath,
Achilles swift of foot, Jove-descended son of Peleus.

This anticipative use of *he* is quite according to our conversational and ballad style, as when we say, '*He* was a great poet, Milton', instead of 'Milton was a great poet', or,
"When *he* sank in her arms, the poor wounded Hussar" (Campbell).

b. Because *ὁ ἡ τό* was in Homer only beginning to be used as an article, those distinctions which, as article, it marks in Attic Greek are not to be looked for in Homer. As in Latin the context alone guides the student in translating *video regem*, 'I see *a* king', or 'I see *the* king', so in Homer the context alone determines whether *αὐτός* = *ipse* or = *idem;* whether

ἄλλοι = *others* or = *the others* i. e. *the rest*. Where, as in (Il. II. 1.)

ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες,

Homer's ἄλλοι = οἱ ἄλλοι, Zenodotus would read ὦλλοι, which however, being pure Ionic, critics do not allow. In a few passages of Homer, οἱ ἄλλοι (Il. XVII. 280), and ὁ αὐτός (Il. VI. 391) are found as in Attic (§. 7. e.).

Obs. 2. Ὁ ἡ τό **demonstrative in Attic.** In Attic prose, the demonstrative force of ὁ ἡ τό appears only when it represents a governing noun omitted before its dependent genitive (§. 8, Obs. b.); when it is fortified by particles, by μέν, δέ, γάρ, especially; with prepositional phrases (§. 6. d.); and in a few set expressions, as

τὸ καὶ τό = this and that, διὰ τό = for this (reason),
πρὸ τοῦ = ehedem = before that (time).

a. Both the aspirated and the τ- forms of the article are used demonstratively with μέν, δέ, γάρ, even those aspirated forms which came to be chiefly relative in force, as (Dem. 248. 18)

ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων = destroying *some* (cities), taking back the exiles to *others*.

Both the aspirated and the τ- forms are used before a dependent genitive to represent the omitted governing noun (§. 8, Obs. b.). But the τ- forms are alone found with γέ and καί, except in the nominative case, where ὅς is used to denote persons after καί,

καὶ ὅς = *et is* = and he

and in the formulae

ἦ δ' ὅς = quoth he, ἦ δ' ἥ = quoth she.

b. The remarkable Attic formula, which Herodotus also uses,

ἐν τοῖς πρῶτοι = among them first i. e. first of all,

illustrates the demonstrative use of ὁ ἡ τό. Compare (Il. V. 395)

Ἀΐδης ἐν τοῖσι πελώριος =
Pluto mightiest among them,

where τοῖσι refers to the preceding πολλοί (line 383). The Attic usage may generally be explained by the ellipsis of a participle, as (Thuc. I. 6. 3)

Ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τόν τε σίδηρον κατέθεντο = And the Athenians were the *first of all* to lay aside their arms,

where the insertion of καταθεμένοις after τοῖς would complete a regular construction. This formula however became at length adverbial, ἐν τοῖς = πρὸ πάντων, for it remains the same in whatever gender and number πρῶτος may follow, as (Thuc. III. 81. 6.)

Οὕτως ὠμὴ ἡ στάσις προὐχώρησε καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο =

The sedition went on thus cruelly and seemed to be the more cruel, because it was the *first of all.*

c. In the style of the N. T. itself, ὁ ἡ τό is always an article; but the quotation from Aratus (Acts 17. 28.),

τοῦ γὰρ γένος ἐσμέν = for we are his offspring,

is an example of its demonstrative use.

§ 4. Ὁ ἡ τό **Relative.** The coordination *in form* of clauses *logically* subordinate is the primitive structure of language (§ 52), and abounds in Homer, as (Il. XV. 553):

Ναῖε δὲ παρὰ Πριάμῳ· ὁ δέ μιν τίεν ἶσα τέκεσσι =

And he lived with Priam, *who* honoured him as a son, but literally ὁ δέ = 'and he'. This primitive structure is also common in the loose style of Herodotus. But, as soon as men perceive the logical subordination of a clause beginning with *he*, *that*, or any other demonstrative, the demonstrative word begins to acquire a relative force; and, when this perception has become distinct and permanent, the relative force of the demonstrative word is established. Thus it is that the English demonstrative *that* has become an English relative. In Homer, it is often indifferent whether ὁ ἡ τό be translated by the demonstrative, or by the relative, as (Il. I. 324—5):

Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
Ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται =

And if he give her not up, I myself will come with a more numerous following, and take her, *which* will be even worse for him,

or pausing at *her*, and making the last clause independent, — '*that* will be even worse for him'. The Ionic and Doric writers generally, as well as Homer, use ὁ ἡ τό as a relative, but in Attic this usage is confined to the tragedians, who employ it only in the oblique cases, and chiefly in the neuter gender, as (Soph. Oed. T. 1378—81):

οὐδὲ δαιμόνων ἀγάλμαθ' ἱερά, τῶν... ἀπεστέρησ' ἐμαυτόν =

not even sacred images of gods, *where of*.. I bereft myself.*

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* How nearly related the primary functions of the ar-

§ 5. Ὁ ἡ τό **as Definite Article.** The definite article is so called, because it either introduces a specification which *defines* the reference of a noun, as

Σωκράτης ὁ φιλόσοφος = Socrates *the* philosopher,

or alludes to some such specification understood by the parties speaking, as

οἱ τριάκοντα = the thirty (tyrants at Athens),
οἱ ἕνδεκα = the eleven (executioners at Athens),
τὰ δύο μέρη = the two (third) parts i. e. two-thirds.

The understood specification, according to its nature, either *individualises* or *generalises* the idea of the substantive. Thus if I say *ὁ βοῦς* = 'the ox', it cannot be known, either in Greek or in English, whether I mean some ox in particular, or oxen in general: that must be made out from the nature of the whole statement. In

ὁ βοῦς ζῶον χρησιμώτατόν ἐστιν =
the ox is the most useful animal,

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ticle and the relative are, even when their forms have come to differ, appears by the comparison of such phrases as

Ἀντίοχος ὁ στρατεύσας δεύτερον ἐπὶ Πάρθους
Ἀντίοχος ὃς ἐστράτευσε δεύτερον ἐπὶ Πάρθους.

This affinity is accurately marked by the language of the ancient Greek grammarians, who called both of them *ἄρθρα* = *articuli* = 'joints', because both serve *εἰς συνάρθρωσιν λόγου* i. e. for the compacting, as by joints, of discourse. To distinguish them, the article was called *ἄρθρον προτακτικόν*, and the relative *ἄρθρον ὑποτακτικόν*. But the position of the article is a mere accident. In Danish, and indeed in all the Scandinavian dialects, the article is post-positive. Again, as in Latin the position of *ille* was optional, it has happened that the article is praepositive in Italian, after the model of *ille homo*, and post-positive in Wallachian, after the model of *homo ille*, the Wallachian language equally with the Italian being a daughter of the Latin. In Homeric Greek too, when *ὁ ἡ τό* is a demonstrative *adjective* pronoun, and is followed by a relative, it is usually postpositive, as (Il. V. 319, 320.)

οὐδ' ... ἐλήθετο συνθεσιάων τάων ἃς ἐπέτελλε Διομήδης = nor forgot he *those* commands which Diomedes gave him.

the understood specification is *the animal so called:* on the other hand, in

ὁ βοῦς ἐσφάχθη = the ox has been killed,

the understood specification is *the one you and I know about.* This latter specification, which individualises the idea of the substantive, is often expressed by a relative clause, as: 'The ox, *which you sold me* has been killed'.

Obs. 1. **The Article with Common Nouns.** *a.* The use of the article to *individualise* its substantive is precisely the same in Attic Greek as in English: but not so its use in *generalising* the substantive. In English, classes are denoted, or, to speak more accurately, the *type* of a class is denoted by prefixing the article to the singular substantive, as 'the fox', 'the lawyer' &c. with the single exception of *man*, who, on account of his singularity among living beings, is named as God is named: we say 'man', not '*the* man', just as we say 'God', not '*the* God'. In Greek, this exception does not exist: and in generalisations, the use of the article before the singular is optional. Plato has

ἐπειδὴ ὁ ἄνθρωπος θείας μετέσχε μοίρας =
since *man* partook of a divine element,
ἄνθρωπος θειότατον ἡμερώτατόν τε ζῶον γίγνεσθαι φιλεῖ =
man is wont to be the divinest and gentlest of animals.

With plural nouns, only the individualising power of the Greek article can be imitated in English: its generalising power is possessed by the English article in the plural with adjectives only, as οἱ πλούσιοι = the rich.

b. With common nouns, the article has also, and especially after numerals, a distributive force, as

δὶς τοῦ μηνός = twice *a* month,
due volte il mese = zweimal den Monat.

Obs. 2. **The Article with proper Names.** *a.* Names of persons do not require the article, not even with a demonstrative (§. 7. a), as

οὗτοσὶ Ἀπατούριος = this Apaturius here.

Especially, they do not take the article when they are followed by a defining phrase which itself begins with the article, as

Σωκράτης ὁ φιλόσοφος = Socrates the philosopher.

In general, the article should not be prefixed to proper names except when the bearer of a particular name is to be distinguished from all his namesakes, either as being pre-eminent, or as having been previously mentioned. Thus ὁ Σωκράτης is admissible, either as referring to the famous sage, as we say '*the* Chisholm' to distinguish the head of the clan; or as denoting

some particular Socrates already spoken of.* In like manner, *Θεός* may have the article prefixed. In 1. Cor. 15. 58, *Κύριος* occurs first with and then without the article. As we say *Pharaoh*, so the Greeks used *βασιλεύς* without the article for the Persian king. Sometimes however proper names are accompanied by the article without any apparent reason. The generalising power of the Greek article with plurals (§. 5. Obs. 1.) holds in the case of proper names, as

οἱ Ἕλληνες in opposition to *οἱ βάρβαροι*.

b. Names of places (§. 8. Obs. a.) commonly take the article; and with the appended specification of *mountain, river* &c. are variously written, as

ὁ Εὐφράτης ποταμός, ὁ ποταμὸς ὁ Εὐφράτης, Σικελία ἡ νῆσος but the first of these formulae is the most common.

Obs. 3. **The Article with Quasi-Proper Names.** Names of striking natural objects, of occupations, arts and sciences, of virtues and vices, of near relatives, and of familiar places, because they denote what is capable of being personified or regarded as unique, may, like proper names, be used without the article, particularly when governed by a preposition. Most of these usages are paralleled in English. The English poet can sing of ocean's roar and of 'sun, moon and stars' without the article: and we may ask a child, 'What does father say to this?' *father* being, in the child's language, not the name of a class, but the name of an individual, i. e. a proper name. So also we talk of a man being 'on 'Change', or 'at church', or 'in town', as the Greeks talked of a man being *ἐν ἄστει, ἐν ἀγορᾷ*.

Obs. 4. **More or less frequent Use of the Article.** Only the most general rules can be given for the use of the article in English; and Greek practice is still more inconstant. Because *ὁ ἡ τό* defines, it is more used in prose, especially in philosophical compositions, where clearness and precision are first necessities, than in poetry and rhetorical compositions generally, where rapidity and vivacity are subserved by its omission. Greek writers were, in regard to this matter, urged by opposing influences, the prestige of ancient example, on the one hand, inviting them to omit the article where it *might* be used, and the tendency of the language towards analytic development, on the other hand, inviting them to use it, where it *might* be omitted.

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* In German, the definite article is prefixed to the names of inferiors whose position in the household is well known, as Der Johann ſoll das Pferd bringen = 'John is to bring the horse'; here the article alludes to the understood specification *who is our coachman*.

Owing to this development, the later the author the more frequent is its use; and not till after the classical era did the article come to be used wherever it possibly could, as in the Greek of the present day, and in French.

§. 6. **Substantival Phrases formed and declined through all cases by means of the Article.** These are formed

a. With infinitives, as

τὸ ἁμαρτάνειν = *il peccare* = sinning.

b. With adjectives and participles in both numbers, the corresponding English idiom being confined to plural adjectives*, as

οἱ ὀλίγοι = the few, the oligarchy,
οἱ πολλοί = the many, the mobocracy,
οἱ ἔχοντες = the rich, *οἱ τυχόντες* = chance people,
ὁ πλούσιος the rich man, *ὁ βουλόμενος* = whoever will,
Κῦρος ὁ βασιλεύων = *Κῦρος ὁ βασιλεύς* = Cyrus the King.

Adjectives and participles so used may preserve their proper regimen, as

οἱ τὴν πατρίδα ὠφελοῦντες =
the benefactors of their country.

With the neuter singular of adjectives, the article forms *abstract* nouns, as

τὸ καλόν = the beautiful, but *τὰ καλά* = beautiful things.

Concrete however are the tragic

τὸ ἐμόν, τἀμά = I and all belonging to me.

Also *collective* nouns, especially from adjectives in *-ικός*, as

τὸ ἱππικόν = the cavalry, *τὸ πολιτικόν* = the citizens, (*τὰ ἱππικά* = horse-exercises), *τὸ ἐναντίον* = the enemy, *τὸ δωδεκάφυλον* (Acts 26. 7) = the twelve tribes.

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* Here also, the German usage is co-extensive with the Greek, as

der Gute = the good man, die Gute = the good woman,
das Gute = the good (absolute), die Guten = the good people,
der Getödtete = the person killed, die Reiſenden = the travellers,
das Geſchehene = what has happened.

c. With adverbs, mostly in the plural, as
οἱ πάνυ = the *élite*, τὰ ἐνθάδε = affairs here.

d. With prepositional phrases, as
οἱ περὶ Ἀλέξανδρον = Alexander and his suite,
οἱ ἀμφὶ Πλάτωνα = Plato and his school,
but sometimes 'his disciples alone', and sometimes 'Plato alone', by an exaggeration of the principle that politeness lies in indirectness of speech.

e. With dependent genitives, as
τὸ τοῦ Δαρείου = Darius' saying.
The plural masculine of the article with the genitive of a proper name is frequent, as
οἱ Μένωνος = Menon's people, or troops,
and still more frequent is the neuter plural of the article with the genitive of a noun whether proper or common, as
τὰ τῆς τύχης = the dealings of fortune,
τὰ τῶν Ἀθηναίων = the interests of the Athenians,
τὰ τῶν διακόνων = οἱ διάκονοι
for in Soph. Phil. 497 τὰ τῶν διακόνων is followed by ποιούμενοι in apposition.

f. With whole sentences, as
τὸ ἦν πείσωμεν ὑμᾶς, ὡς χρὴ ἡμᾶς ἀφεῖναι =
the persuading you that you ought to let us go.

Obs. 1. **The Substantival Infinitive.** *a.* The infinitive with the article becomes a noun, only in so far as, by the declension of the article, it may represent any case: it still retains its regimen as a verb, as
τὸ ἐπιστολὴν γράφειν = the writing a letter,
and any quality or circumstance attributed to it must be expressed not adjectively, but adverbially. The substantival Infinitive, and infinitive clauses used substantively with the article frequently occur under the government of prepositions; and a great variety of circumstances, according to the meaning of the preposition, are thus expressed, e. g. *cause*, as
οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι =
nothing was done, because he was not present.

b. Without the article, the infinitive may be used substantively in the nominative, as

Οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν =
It is not agreeable to have many enemies.

Hence, with impersonal verbs; for in *δεῖ λέγειν*, the infinitive *λέγειν* is really the subject of *δεῖ*. Also in the accusative case, as

ἀναβάλλομαι ἀποκρίνεσθαι = I delay answering,

for the infinitive really answers here to the question *what?* and expresses the direct object of *ἀναβάλλομαι*, though the true nature of this construction is commonly lost sight of in the rule that one verb governs another in the infinitive. But the infinitive must have the article in order to represent the genitive or dative. Neither can the anarthrous infinitive represent a case dependent on a preposition. The only preposition ever used with the anarthrous infinitive is *ἀντί*, and that by Herodotus alone (I. 210. 8.)

ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἁπάντων =
instead of being ruled by others, to rule over all.

Obs. 2. **Adverbial Expressions formed by the Article.** Substantival phrases formed by the article in the neuter gender, and commonly also in the accusative case (§. 16. d.), are largely used adverbially, as

τὸ ἐμοῦ = { what belongs to me (substantival), for my part (adverbial).

Such phrases are

τὸ πρῶτον	= firstly,	*τῷ παντί*	= in every respect,
τὸ δεύτερον	= secondly,	*τὰ πολλά*	= in most respect,
τὸ τελευταῖον	= lastly,	*τὸ ὅλον*, *τὸ ξύμπαν*, *τὸ ἐπίπαν*	= on the whole,
τὸ ἀρχαῖον, *τὸ παλαιόν*	= anciently,		
τὸ λοιπόν, *τὰ λοιπά*	= in future,	*τὸ πλέον*, *τὰ πλείω*	= for the more part,
τὸ νῦν, *τὰ νῦν*	= (Scot. *the noo*) = now,	*τὸ μέγιστον*	= for the greatest part
τἄλλα	= in other respects,	*τὰ μάλιστα*	= in the highest degree.

§. 7. **The Article with Pronouns.** *a.* When the demonstratives *ὅδε*, *οὗτος*, *ἐκεῖνος* are joined attributively to nouns, these nouns take the article in Attic prose, but are often found without it in the poets, particularly after *ὅδε*. The order is*

ὁ ἄνθρωπος οὗτος, or *οὗτος ὁ ἄνθρωπος*,

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* The demonstratives of quality *τοιοῦτος*, *τοιόσδε*, and those of quantity *τοσοῦτος*, *τοσόσδε*, *τηλικοῦτος*, *τηλικόσδε* follow the same rule. (§. 27.)

the article being prefixed to the noun, and the demonstrative either preceding or following both. When an adjective or adjectival phrase accompanies the noun and article, inasmuch as the adjective and the noun may be regarded as expressing one complex notion, the same order may be maintained, as

αὕτη ἡ στενὴ ὁδός or *ἡ στενὴ ὁδὸς αὕτη*,

but the more common formula is

ἡ στενὴ αὕτη ὁδός = this narrow way.

b. The article accompanies the possessive adjective pronouns when used definitely, as in Italian,

τὸ σὸν μένος = *la tua ira* = that wrath of thine,
ὁ ἐμὸς ἀδελφός = my brother (definite),
ἐμὸς ἀδελφός = a brother of mine (indefinite).

The prefixing of the article implies 'the only brother I have', or 'the one previously mentioned', at any rate 'the one you and I mean'. The formula *ὁ πατὴρ ὁ σός* is also used (§. 26.).

c. The article accompanies the interrogative adjective pronouns when the question regards something which has been already mentioned, as

τὰ ποῖα; = what? as we say, *the* what?

i.e. 'of what sort are the things you have just mentioned'. Compare the French interrogative *lequel*.

d. The article is found with a relative pronoun only in the peculiar expressions of which *ὁ οἷος σὺ ἀνήρ* is the type (§. 67. Obs. 3. b.).

e. The two meanings of *αὐτός* in Homer (§. 3. Obs. 1. b.), *ipse* and *idem*, are in Attic Greek distinguished by different collocations of the article with *αὐτός*.

ὁ αὐτὸς ἄνθρωπος = the same man (*idem*),
αὐτὸς ὁ ἄνθρωπος, *ὁ ἄνθρωπος αὐτός* = the man himself (*ipse*).

f. *Πᾶς* and its compounds, with the article, denote a total: without it, their force is distributive.

τὰ πάντα δέκα = ten in all,
πάντα δέκα = ten of each.

{ ἀνὰ πᾶσαν τὴν ἡμέραν = the whole day,
{ ἀνὰ πᾶσαν ἡμέραν = every day.

In the plural however, even when a total is meant, the article is often omitted

πάντες ἄνθρωποι = οἱ ἄνθρωποι πάντες.

The usual collocation with the article and a noun is predicative in form (§. 9.),

ἡ πόλις πᾶσα or πᾶσα ἡ πόλις = the whole city.

But πᾶς, and more frequently ὅλος, is also found in the attributive formula (§. 8. a.).

g. The meaning of ἄλλος is thus modified by the article,
ἄλλη χώρα = another district = *alius ager*,
ἡ ἄλλη χώρα = the rest of the district = *reliquus ager*.

h. The article intensifies the distributive force of ἑκάτερος and ἕκαστος, the latter of which however is often found without it. The collocation of them, and also of ἄμφω and ἀμφότεροι, with the article and a noun is predicative in form (§. 9.)

{ τὼ ὦτε ἀμφοτέρω
{ ἀμροτέρω τὼ ὦτε } = both the ears.

Obs. 1. **Demonstrative Pronouns without the Article.** When demonstrative pronouns are used, not attributively (§ 7. a.) but substantively, the article is omitted; and when the substantival demonstrative stands in apposition to a following noun, it must not be translated as if it were attributive, as

(Attributive) τούτῳ τῷ διδασκάλῳ χρῶνται =
they have this teacher,
(Appositive) τούτῳ διδασκάλῳ χρῶνται =
they have this man as teacher.

Even the substantival demonstrative however takes the gender and number of the noun to which it stands in apposition, as

ταύτῃ ἀπολογίᾳ χρῆται = he uses this as an excuse.

Compare *ea demum est vera felicitas* = 'that indeed is true happiness'.

Obs. 2. Ὁ ἡ τό. **Englished by Possessive Pronouns.** The Greek article supplies the place of the English possessive pronoun, wherever, from the nature of the statement, or from the context, the possessive reference is already obvious, as

οἱ γονεῖς στέργουσι τὰ τέκνα = parents love *their* children,
ὁ βασιλεὺς σὺν τῷ στρατεύματι = the king with *his* army.

Had the children not been the parents' own, or the army not the king's own, then a possessive pronoun, or some phrase, must have been used to indicate whose they were. The French idiom agrees with the Greek to a considerable extent, particularly in respect to parts of the body, as

ἀλγῶ τὴν κεφαλήν = j'ai mal à *la* tête = I have a headache.

So does the German. English contains only a few isolated examples, as 'I gave him a slap in *the* face', 'the apple is bad at *the* heart'.

§. 8. **The Article with Attributives.*** *a*. The common attributive formula is the same in Greek as in English,

ὁ ἀγαθὸς ἀνήρ = the good man.

Agreeably to this formula, whatever words intervene between the article and its noun are to be held as attributive. In this way, adverbs, prepositional phrases, and even infinitival clauses are converted by the article into adjectival phrases, as

ὁ τότε βασιλεύς = the *then* king,
ἡ ἥδη χάρις = the *present* favour,
ὁ μεταξὺ τόπος = the *intermediate* place,
ἡ πρὸς Ἀθήνας ὁδός = the road *to Athens*,
διὰ τὴν ἀεὶ μελέτην = on account of the *constant* practice,
τῆς γε πρὶν ἄρξαι αὐτὸν ἀρετῆς = of his virtue *before ascending the throne.*

Several such specifications may be put either together under one article, as

Μέμνησθε τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσην ναυμαχίας,

or separately with an article to each, as

Μέμνησθε τῆς ἐν Σαλαμῖνι τῆς πρὸς τὸν Πέρσην ναυμαχίας =

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* Without the article the adjective, whether before or after the substantive, is strictly attributive, as *μέγας φόβος*, or *φόβος μέγας* = 'great fear'; but the adjective is more emphatic when placed first.

Remember the naval engagement *at Salamis against the Persians.**

Very rarely, one of the specifications follows the principal noun without the article being repeated with it, as (Thuc. I. 18. 1.)

μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος = after the destruction of the tyrants out of Greece.

b. Another, and especially in Attic rarer attributive formula, which emphasizes the adjective, is *appositive* in form,

ὁ ἀνὴρ ὁ ἀγαθός = der Mann, der gute.

In this formula, the article before the noun is often omitted, as in the case of proper names (§. 5. Obs. 2.), especially when the subjoined specification consists of more than a single word, as (Thuc. II. 71. 3.)

ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης =

on account of the valour and zeal displayed in those dangers.

Obs. **The Article with Nouns in Regimen.** *a.* The formulae are

ἡ τοῦ πατρὸς οἰκία (most common)
ἡ οἰκία τοῦ πατρός (common)
ἡ οἰκία ἡ τοῦ πατρός (rare)
τοῦ πατρὸς ἡ οἰκία (very rare).

The genitive of the noun is attributive in its nature (§. 21. a.); accordingly, the first and third of these formulae coincide with those for adjectives (§. 8.). The last two, particularly the last of all, emphasize the genitive. In poetry, the article is often used with the genitive only; but in prose, when the genitive has the article, so has the principal substantive, unless indeed one of the two substantives is to be emphasized, in which case that one alone takes the article. Note particularly the genitive of a district with the name of a particular point in it, as (Thuc. I. 111. 1.)

Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον = Athenians made an expedition to Pharsalus in Thessaly.

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* The Latin language, not possessing a definite article, does not allow prepositional phrases to be connected with nouns without the aid of an adjective or participle: *ἡ ἐν Σαλαμῖνι μάχη* = *pugna Salaminia;* or *pugna ad Salamina facta.*

The genitive of the well-known district, by which the spot is defined, has always the article, the spot itself never.

Between the principal substantive and its article, other words besides genitives may stand with the article, which may thus come to be repeated several times in succession, as

ἡ τῶν τὰ τῆς πόλεως πράγματα πραττόντων ἀρετή = the virtue of those who manage the state.

b. The article representing an omitted governing noun precedes the genitive case, as

ἡ ἐμὴ οἰκία καὶ ἡ τοῦ ἀδελφοῦ = my house and *that* of my brother.

The nouns παῖς, χώρα, ὁδός, even when they have not occurred in the preceding context, are commonly represented by the article, so that

ὁ τοῦ Φιλίππου = Philip's *son*,
εἰς τὴν τοῦ Φιλίππου = into Philip's *country*,
ἦει τὴν διὰ τῶν ὀρῶν = he took the *path* through the mountains.

c. If the governed noun is represented by a pronoun, the formulae are

Demonstratives (§. 27.) *and Reflexives* (§. 25.)	*Personal Pronouns* (§. 24.)	*Interrogatives and Relatives.*
ὁ ἑαυτοῦ πατὴρ		
ὁ πατὴρ ἑαυτοῦ	ὁ πατήρ μου	
ὁ πατὴρ ὁ ἑαυτοῦ	μοῦ ὁ πατήρ	οὗ ὁ πατήρ.

§. 9. **The Article distinguishing Subject from Predicate.** In clauses formed by appositive verbs, though both subject and predicate may have the article, as (Herod. V. 77.)

οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες = and the rich were called the horse-breeders,

or want it, as (Plat. Theaet. 8.)

πάντων χρημάτων μέτρον ἄνθρωπος = man is the standard of all things;

though sometimes even the predicate has the article, and the subject not, as (Philem.)

εἰρήνη ἐστὶ τἀγαθόν = peace is the blessing, the *summum bonum*,

yet generally, the subject takes the article, the predicate not, as

βασιλεὺς ἐγένετο τὸ πτωχάριον = the beggar became a king,

(John I. 1.) Θεὸς ἦν ὁ Λόγος = the Word was God.
Adjectives as well as nouns in the predicate want the article, even when the adjective is in the superlative relative, for the expression of which in English the article is indispensable, as (Thuc. I. 1.)
κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο = for this was indeed *the greatest* commotion among the Greeks.

Obs. 1. **Kinds of Predicates.** According as the predicating verb is appositive (§. 62.) and intransitive; or appositive and passive; or not appositive at all, but transitive, predicates have been classified (Donaldson §. 404.) as primary, secondary, and tertiary. These three kinds of predicate exist in English as in Greek; and in the following examples, the attributive formula is also given, to show that the position of the adjective varies in Greek no otherwise than in English; the adjective standing between the article and the noun when it is the attribute of the noun, and beside the verb when with the verb it makes up the predicate.

Primary Predicate	ἡ πέτρα μαλακή ἐστιν ἐνταῦθα = the stone is soft here,
Attribute	ἡ μαλακὴ πέτρα ἐστὶν ἐνταῦθα = the soft stone is here.
Secondary Predicate	οἱ βόες τίμιοι ἐπωλήθησαν = the cattle were sold dear,
Attribute	οἱ τίμιοι βόες ἐπωλήθησαν = the dear cattle were sold.
Tertiary Predicate	ὁρῶ τὰ ὄρη λευκά = I see the mountains white,*
Attribute	ὁρῶ τὰ λευκὰ ὄρη = I see the white mountains.

In English, as in Greek, the attributive formula marks a distinction of persons or things; whereas the predicative formula marks a distinction of conditions in the same person or thing.

a. The same English adjective does not always translate the same Greek one used predicatively, and used attributively:
Predicative, μόνος ὁ παῖς παίζει = the child plays *alone* (*solus*),
Attributive, ὁ μόνος παῖς παίζει = the *only* child plays (*unicus*).

b. Examples of the Greek tertiary predicate which cannot be imitated in English are those descriptive clauses in which something is assumed as belonging to the subject, and a quality is then predicated of that something:

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* As may be seen lower down (*c*), the adjective in the predicative formula may either precede or follow the article and noun.

ἔχει ὀξὺν τὸν πέλεκυν = he has a sharp axe,
ἔχει τὸ στόμα μέγα = he has a big mouth.

In English, not only is the position of the adjective attributive, but the indefinite article represents ὁ ἡ τό. The French however say 'Il a *la* bouche grande'.

c. In the primary predicate, the copula may be omitted without affecting the sense, as

οἱ λόγοι ψευδεῖς } = the words are false.
ψευδεῖς οἱ λόγοι }

But οἱ ψευδεῖς λόγοι = 'the false words'. The omission of the copula is more common in the third person than in the first or second, particularly in maxims and proverbs, and in the initial clause of a sentence after the nouns ἀνάγκη, χρεών, θέμις, εἰκός, the adjectives ἕτοιμος, πρόθυμος, φρουδος, ἄξιος, δυνατός, αἴτιος, ῥᾴδιον, χαλεπόν, verbals in τέος especially when neuter, and οἷόν τε, θαυμαστὸν ὅσον, ἀμήχανον ὅσον, also in relative sentences with οὐδείς, as οὐδεὶς ὅς = 'there is no one who', and sometimes in dependent sentences, as (Il. III. 106.)

ἐπεί οἱ παῖδες ὑπερφίαλοι = because his sons are perfidious.

Obs. 2. **Primary Predicative Formula Declinable.** When the collocation of the primary predicate is preserved, and the finite copula is not only not expressed, but not even understood, a really participial clause (§. 1. Obs. 5.) is obtained, the present participle of εἰμί being understood. Here again appears the great importance in Greek of the distinction between the attributive formula and the predicative.

Attributive ὁ φιλόπατρις ἀνὴρ = the patriotic man,
Predicative { ὁ ἀνὴρ φιλόπατρις (ὤν) / φιλόπατρις (ὢν) ὁ ἀνήρ } = the man *when, because if* (he is) patriotic.

Here, as before, the attributive formula marks a distinction between man and man; the predicative, a distinction of conditions in the same man. This predicative formula preserves its predicative force in all cases.

Attributive *Nom.* { (ὁ) Κῦρος ὁ βασιλεύων = Cyrus the king.
Predicative { βασιλεύων ὁ Κῦρος = Cyrus when he was king.
Attributive *Gen.* { ὑπὸ τῶν εὐτυχησάντων βαρβάρων = by those barbarians who have succeeded,
Predicative { ὑπὸ τῶν βαρβάρων εὐτυχησάντων = by the barbarians now that they have succeeded.
Attributive *Dat.* { ἥδομαι ἐπὶ τοῖς πλουσίοις πολίταις = I rejoice over those citizens who are wealthy,
Predicative { ἥδομαι ἐπὶ πλουσίοις τοῖς πολίταις = I rejoice over the citizens in that they are wealthy.

Attributive *Acc.* { *ἐνέπρησαν τὰς ἐρήμους σκηνάς* = they set on fire those tents which were deserted,
Predicative { *ἐνέπρησαν τὰς σκηνὰς ἐρήμους* = they set on fire the tents deserted as they were.

Obs. 3. **Idiomatic use of the Declinable Predicative Formula.** The participial form of the primary predicate is appropriately used with adjectives denoting position when *one part of a thing* is to be distinguished from *another part of the same*, as

ἔσχατον τὸ ὄρος = the utmost part of the mountain,
ἄκροις τοῖς ποσίν = with the end-part of the feet i. e. on tiptoe,
παρ' αὐτὴν τὴν χύτραν ἄκραν = along the very end-part, i. e. edge, of the pot.

Here again, the attributive and predicative collocations bear their peculiar meanings respectively, as

(Attributive) *ἡ μέση ἀγορά* = the middle market-place,
(Predicative) *ἡ ἀγορὰ μέση* = the middle of the market-place.

In Latin, which has no article, *medium forum* is ambiguous, meaning either the middle part of some market-place, or a market-place situated between other two.

SUBSTANTIVES.

The noun or substantive denotes an entity, real or ideal.

§. 10. **Number of the Substantive.** The dual, which existed in Sanscrit and Gothic, and in the Anglo-Saxon personal pronouns, as well as in Greek, and survives in the Lithuanian and Icelandic dialects, is an old plural (§. 11*. §. 24*b.). Accordingly, not only is the Greek dual not now in use; but neither in the New Testament, nor in Hellenistic Greek is it found. It properly denotes not a couple, but a pair i. e. two connected by some correspondence or cooperation, as the hands; but it may denote any number of individuals, provided their division into pairs be implied.

Obs. 1. **Plural for Singular.** In Greek as in English, a writer may speak of himself in the plural number; and in Greek poetry, by an exaggeration of the *usus ethicus*, which finds politeness in indirectness of speech*, single persons and things are addressed

* On this principle diversely worked out depend the polite formulae for addressing a single person in the modern languages.

and spoken of in the plural. On the same principle, when in tragedy a woman speaks of herself in the plural, she uses the masculine gender as being the more generic.

(Soph. Ph. 1335.) ξὺν τοῖσδε τόξοις for ξὺν τῷδε τόξῳ.

(Eur. Hec. 403.) τοκεῦσιν for μητρί.

Neuter plurals are very commonly used with a singular reference, as

τὰ φίλτατα = *deliciae* = darling.

Obs. 2. **Plural of Proper, Abstract, and Material Nouns.**

a. As we say 'Shakespeares', so the Greeks said

οἱ Δημοσθένεις = orators like Demosthenes.

b. As we say 'kindnesses' i. e. acts or instances of kindness, so the Greeks, but far more extensively and boldly, used the plural of abstract nouns for acts or instances of that which the abstract noun denoted, as

ἱπποσύνης ἐκέκαστο = he was distinguished for (feats of) horsemanship,

ἀφραδίῃσι νόοιο = in senselessness of mind, as if 'repeated acts of senselessness'.

αἵματα = deeds of blood, ἔννοιαι = marks of favour,

ἀνδρῖαι = deeds of valour, μανίαι = fits of madness.

c. The plural of material nouns denotes sometimes kinds, sometimes abundance of the thing in question, as

οἶνοι = *vina* = wines, πυροί = lots of wheat.

Obs. 3. **Number of the Descriptive Accusative.** (§. 16. d.) When the descriptive accusative refers to several persons or things, it is more commonly plural than singular.

κακοὶ τὰς ψυχάς } bad at their hearts,
κακοὶ τὴν ψυχήν } bad at heart,
bad at the heart.

§. 11. **Cases of the Substantive.** Originally, πτῶσις = 'case' was applied only to those forms of the noun which naturally lean, or, as we now say, depend on some other word; but when it came to be applied also to the nominative and vocative, these, as not leaning or depend-

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(English) What do *you* want? } 2d. pers. plural.
(French) Que voulez-*vous*? } 2d. pers. plural.
(French) Monsieur, que veut-*il*? } 3d. pers. singular.
(French) Madame, que veut-*elle*? } 3d. pers. singular.
(Italian) Che vuol *Ella*? 3d. pers. sing. feminine.
Ella standing for *Vossignoria* = 'your Lordship or Ladyship'.
(German) Was wollen Sie? 3d. pers. plural.

ing on any other word, were called *ὀρθαὶ πτώσεις* = 'upright cases', and the others, as leaning in their attitude, were called *πλάγιαι πτώσεις* = 'oblique cases'.*

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* The origin of the Greek cases is matter of speculation. The following theory, chiefly taken from Crosby (§§. 83—91.), exhibits at any rate a highly rememberable view of details philologically important.

1st. Stage. No distinction of number or case.

ἰχθύ, γύπ = primitive stems.

2d. Stage. Distinction of plural from singular by annexing *ε* to the stem.

Sing. *ἰχθύ, γύπ.* Plur. *ἰχθύε, γῦπε.*

3d. Stage. Distinction in each number between direct and indirect relations by annexing *ι* to the stem, and adding *ν* to the plural, this *ν* being the same ancient sign of the plural which survives in children, oxen.

Direct Case. Sing. *ἰχθύ, γύπ.* Plur. *ἰχθύε, γῦπε.*
Indirect Case. Sing. *ἰχθύι, γυπί.* Plur. *ἰχθύιν, γυπίν.*

4th. Stage. Distinction between subject and object. The plural forms obtained in the 3d. stage have survived in the dual; and it is noteworthy that in this ancient plural, the Nominative and Accusative coincide, as do also the Genitive and Dative. Accordingly, in the 4th. stage of development, the Nominative and Accusative are obtained from the Direct Case, the Genitive and Dative from the Indirect Case. The Direct Case produced the Nominative by assuming final *ς*, while the Accusative plural was obtained by annexing *νς* to the stem, the *ν* passing in both numbers into its euphonic vowel-substitute, *α*, as in

μέλανς (μέλαας) μέλᾱς *τίθενσι τιθέασι*
ἑστανοι (ἑστάασι) ἑστᾶσι *δεικνυνσι δεικνύασι*

so as to give, instead of the impossible forms *γύπν, γύπνς*,

Acc. Sing. *γῦπα*, Acc. Plur. *γῦπας.*

The development of the Nominative and Accusative from one Direct Case is confirmed by the fact that in neuter nouns, in which the distinction between subject and object is comparatively unimportant, these two cases never acquired separate forms, but continued to be expressed by the stem in the third declension, and in the second by the stem with *ν* appended, which *ν* may have been either euphonic, or objective, attaching itself on the latter supposition to the Nominative also to mark the *objective* character of the neuter gender. A farther confirmation is that in the first declension, where there are no neuters contrasting with the nouns of nobler gender, feminine nouns

a. The relations of *place*, as being the simplest and most obvious, were probably the first observed and expressed; and to the principal of these the three Greek cases, in most of their applications, correspond;

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did not assume the *subjective* ς in the Nominative, like the masculine nouns, but contented themselves with assuming the *objective* ν in the Accusative.

The singular form of the Indirect Case became the Dative singular; but, the Dative Plural was formed from the newly obtained Nominative plural by adding ι, so that from ἰχθύες was formed ἰχθύεσι = ἰχθύσι. The Genitive seems to have been obtained from the primitive stem by adding -οθ for the singular, -οθν for the plural, additions which recall the now adverbial termination -θεν = '*from* what place', as οἴκοθεν = '*from* home'. Homer indeed uses -θεν as a genitival ending, witness ἐξ Αἰσύμνηθεν, ἀπ' οὐράνοθεν, and even Attic poets use ἐμέθεν, σέθεν, ἕθεν as genitives. By common euphonic changes, -οθ became -ος, -ο, and in the plural, -οθν became -ων.

The adverbial termination -θι = '*at* what place', which one is greatly tempted to connect with the ι characteristic of the Greek Dative, is used by Homer as a genitive ending, witness οὐρανόθι πρό. And should it be contended that both οὐρανόθι and πρό are adverbs (§. 51.) here, it will still remain to be urged that the kindred -φι, which appears in the Latin Datives *tibi*, *sibi*, *nobis*, *vobis*, *deabus*, *sermonibus*, *rebus*, and in the Latin adverbs of place *ibi*, *ubi*, *alibi*, is used extensively by Homer as an ending for the genitive and dative of both numbers.

ἐξ εὐνῆφι = ἐξ εὐνῆς, ἀπ' ὀστεόφιν = ἀπ' ὀστέων,
παρ' αὐτόφι = παρ' αὐτῷ, σὺν ὄχεσφι = σὺν ὄχεσι.

The use of -φι as ending for the Genitive and Dative indifferently is a confirmation of the theory that these case-forms have a common origin; though the etymological connection between the Genitive and the old Indirect Case does not appear.

The final development of the case-forms after, though not always out of, the 3d. stage, may be thus represented.

		Singular.	
Direct Case	ἰχθύ, γύπ	adding -ς.	Nom. ἰχθύς, γύπς.
		adding -ν or α.	Acc. ἰχθύν, γῦπα.
Indirect Case	ἰχθύϊ, γυπί	adding -ος to the stem.	Gen. ἰχθύος, γυπός.
		adopting the Indirect Case.	Dat. ἰχθύϊ, γυπί.

the Genitive denoting *from* what place,
the Dative - - *at* what place,
the Accusative - *to* what place.

Accordingly, these cases are capable of expressing the above relations of place without the aid of prepositions; and these relations of place are precisely those brought out by the prepositions construed with each case exclusively: ἐξ and ἀπό bring out the *from* relation of the genitive, εἰς the *to* relation of the accusative, and ἐν the *at* relation of the dative. A beautiful illustration of the

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			Plural.	
Direct Case	ἰχθύε, γῦπε	adding -ς.	Nom.	ἰχθύες, γῦπες.
		adding -ας to the stem.	Acc.	ἰχθύας, γῦπας.
Indirect Case	ἰχθύϊν, γυπίν	adding -ων to the stem.	Gen.	ἰχθύων, γυπῶν.
		deriving a new form from the Nom. Pl.	Dat.	ἰχθύσι, γυπσί.

The above examples belong to the third declension, which comprises all stems ending in a consonant or in the vowels -ν, -ι. To the second declension belong the stems in -ο, and to the first those in -α, -η. The development of case-forms in the second and first declensions follows:

Sing. Nom.	λόγο-ς = λόγος,	ταμία-ς	= ταμίας.
Gen.	λόγο-ο = λόγου,	ταμία-ο	= ταμίου.
Dat.	λόγο-ι = λόγῳ,	ταμία-ι	= ταμίᾳ.
Acc.	λόγο-ν = λόγον,	ταμία-ν	= ταμίαν.
Voc.	λόγο = λόγε,	ταμία	= ταμία.
Dual. N. A. V.	λόγο-ε = λόγω,	ταμία-ε	= ταμία.
G. D.	λόγο-ιν = λόγοιν,	ταμία-ιν	= ταμίαιν.
Plural N. V.	λόγο-ι = λόγοι,	ταμία-ε	= ταμίαι.
Gen.	λογό-ων = λόγων,	ταμιά-ων	= ταμιῶν.
Dat.	λογό-εσι = λόγοισι, -οις	ταμιά-εσι	= ταμίαισι, -αις.
Acc.	λόγο-ας = λόγους	ταμία-ας	= ταμίας.

The vocative never had a separate case-form, and either appears as the stem, the final vowel of which is modified in the second declension, or coincides with the case-form of the nominative.

The α in the N. A. V. plural of neuters represents the old ε, and, being the euphonic vowel-substitute of ν, it marks appropriately the objective character of the neuter gender.

primary local force of the Greek cases is furnished by the triple construction of *παρά*, the radical meaning of which is *beside*: thus

παρὰ τοῦ βασιλέως = *from* beside the king,
παρὰ τῷ βασιλεῖ = *at* beside the king.
παρὰ τὸν βασιλέα = *to* beside the king.

b. Since there are many local relations besides those of *from*, *to*, and *at*; and since the relations of place are naturally transferred to those of time and causality, it is evident that the case-endings, on being consolidated into a determinate system, must have denoted a great variety of new derived relations (§. 14. Obs. 2.), and that prepositions would be more than ever wanted to define their meaning. Farther, duplicates for the same relation are sometimes derived from different primary relations, so that different case-endings, each with its appropriate preposition, sometimes coincide in meaning; and this holds in English as in Greek. Thus, an object may be situated in regard to some other

ἐξ ἀριστερᾶς, *ἐν ἀριστερᾷ*, *ἐπ' ἀριστερᾷ*, *ἐς ἀριστερήν* = *on* the left, *at* the left, *to* the left.

The manifold force of the case-endings, and the manifold force of the prepositions affecting them respectively illustrate one another.

Obs. **The Cases in Sanscrit.** It militates somewhat against the historical accuracy of the theory exhibited in the note to §. 11, that the mother-tongue of the Indo-European languages possessed no fewer than eight cases. That theory is constructed by reasoning upwards through the Greek that has come down to us. By reasoning downwards from Sanscrit, it would rather seem that instead of proceeding on the distinctions of *direct* and *indirect*, of *subject* and *object*, men added significant syllables to nouns, for the purpose of denoting relations, just as these relations presented themselves and solicited expression, which additions were gradually consolidated into a case-system more or less extended in different dialects. The Sanscrit case-system shews that several relations, which once had distinct lingual forms, came to be comprehended under one in both

Greek and Latin. The grammarian is thus warned to seek the rationale of case-usage, not always in the development of one radical relation, known to be involved in a case-ending, or clearly expressed by a characteristic preposition, but sometimes also in the coalescing of kindred forms originally expressive of distinct relations. How far, and in what combinations the Sanscrit cases have coalesced in the Greek and Latin respectively, is shewn by the following table:*

Sanscrit. 8.	Latin. 6.	Greek. 5.
Nominative	Nominative	Nominative
Genitive	Genitive	Genitive, Ablative
Dative	Dative	Dative, Instrumental,
Accusative	Accusative	Locative.
Vocative	Vocative	Accusative
Ablative	Ablative, Instrumental,	Vocative.
Instrumental	Locative.	
Locative.		

§. 12. **Radical Force of the Genitive.** According to the above table, the Greek *genitive* is also *ablative*. In the absence of all trace of a separate *ablative* form having ever existed in Greek, this coincidence is sufficiently accounted for by the fact that the *of* and *from* relations are in their own nature intimately connected. Assume the original force of the Greek genitive to have been *from*, the separation expressed by *from* implies previous connection, i. e. implies the relation expressed by *of*. Accordingly in English, rain, which falls *from* heaven, is also, and for that reason, rain *of* heaven &c.; and in some languages, the *of* and *from* relations are confounded in one word, as in the French *de*, and the German von. In Greek, they are not uniformly distinguished by separate prepositions; for though ἐξ and ἀπό are distinguishable as *out of* and *from*, so kindred are these meanings that ἐξ and ἀπό are often interchanged, as

* In this table the case-names are used, not in their conventional sense, which varies with every language, according to the development of the case-system in each; but in their strict etymological sense.

(I. John. 2. 19.) ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν = they went out *from* us, but they were not *of* us,

οἱ ἀπὸ τῆς στοᾶς / οἱ ἐκ τῆς στοᾶς } = they of the porch i. e. the Stoics.

§. 13. **Development of the Genitive.** *a*. The *of* relation accounts for the following kinds of Genitive,

Possessive, as ἑαυτοῦ εἶναι = to be one's own (master),

Material, as { ἔκπωμα ξύλου = a cup (made) of wood, / δέπας οἴνου = a cup (full) of wine,

Partitive, as { ἐσθίει κρεῶν* = he eats (some) meat, / πολλοὶ τῶν Ἑλλήνων = many of the Greeks.

b. The *from* relation accounts for the following kinds of Genitive,

Privative	as ἐλεύθερος φόβου = free *from* fear.
Local	See below Obs. 1.
Temporal	- - 2.
Causal	- - 3.
Comparative	- - 4.

Obs. 1. **Local Genitive.** *a*. Unless the suffix -θεν be regarded as a genitival ending, the Greek genitive is not found, without a preposition (ἐξ, ἀπό), expressing the local *whence;* but as the *whence* adverbs in -θεν are often used for the *where* adverbs in -θι, ἄνωθεν for ἄνωθι † and the like, so the Greek genitive often denotes without a preposition the local *where*, or rather the local *whereabouts*. Hence the genitival adverbs

ποῦ; = where? αὐτοῦ = just here, just there.

The transition of the *whence* into the *where* relation in Greek is not stranger than that of the *where* into the *whither* relation in Greek and English alike; and it may be thus illustrated. If an object move away *from* my right, its direction is given, and I know

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* Compare the French, 'il mange *de la* viande.'

† So the Italien *di* = 'of', and *da* = 'from' both denote position *where*, as

di qua / *di* la } del ponte = *on* this / *on* that } (side) of the bridge,

da lungi = *at* a distance,

da me = *at* my house.

that it is now somewhere *on* my right; accordingly, with or without ἐξ,

δεξιᾶς (χειρός) = on the right hand.

Indeed, the local *where*, or rather *whereabouts*, may be indicated both by the direction *whence*, and by the direction whither, as

πρὸς νότου = πρὸς νότον = in the south

(*ab oriente* = *versus orientem* = in the east).

Homer indeed marks the *precise where* by the Genitive, as (Od. XXI. 108.)

οὔτε Πύλου ἱερῆς, οὔτ' Ἄργεος, οὔτε Μυκήνης =

neither at sacred Pylos, nor at Argos, nor at Mycenae.

But in prose, the Genitive marks not the spot, but the *district where*, or rather *over which*, as (Acts 19. 26.)

οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας =

not only at Ephesus, but throughout almost all Asia.

The genitive Ἐφέσου is probably due to the following genitive πάσης τῆς Ἀσίας.

In the kind of local designation already (§. 8. Obs. a.) noticed,

Θῆβαι τῆς Βοιωτίας = Thebes in Boeotia,

the genitive is really dependent on the principal noun Θῆβαι.

b. In certain phrases, the local *whereabouts* expressed by the genitive passes after verbs of motion into the general direction *whither*, just as ποῦ came to be used for ποῖ, and *where* for *whither*, as

(Xen. An. I. 3. 1.) οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω =

for the soldiers refused to go forward.

(Thuc. IV. 60. 2.) τῆς ἀρχῆς . . . προκοπτόντων ἐκείνοις =

furthering their progress to dominion.

(Thuc. IV. 47. 3.) ἐπετάχυνον τῆς ὁδοῦ τοὺς κ. τ. λ. =

hastened on their way those etc.

Compare the German phrase ſeiner Wege gehen = 'to walk off'.

Obs. 2. **Temporal Genitive.** The relations of place are naturally transferred to time, as appears from the frequent interchange of *where* and *when* in English, and from the Latin *ubi* and the Greek ὅπου denoting both *where* and *when*. Accordingly,

a. the genitive denotes the *whence* of time as (Herod. VI. 40.) τρίτῳ μὲν γὰρ ἔτεϊ τούτων Σκύθας ἔφευγεν =

for in the third year *from this* he was fleeing before the Scythians, in which passage the years are counted backwards, so that *'from* this' = *'before* this'; but the years might be counted forwards, and then *'from* this' = *'after* this'. Let the temporal *whence* = *since when*, there emerges the specification *how long*, which accordingly is sometimes expressed by the genitive, as (Aesch. Ag. 285)

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; =

how long (since what time) has the city been laid waste?

b. Most commonly, however, the Greek temporal genitive denotes the *where* of time i. e. *when*, but with the same wide reference as has been pointed out in the case of the local genitive, marking not the moment *at* which, or even the particular day *on* which, but the time *in* which, i. e. in the course or lapse of which some event has occurred, as

τοῦ ἔαρος* = *in* the spring,
πολλάκις τοῦ μηνός = many times a (*in* the) month.

This genitive is much used in negative clauses, as

βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν =
the Persian (§. 5. Obs. 2. a.) king will not fight for ten days.

The French scholar who can distinguish between these two,

pendant l'hiver = in the winter-time,
durant l'hiver = throughout the winter,

will not fall into the common mistake of considering the time expressed by the Greek genitive in examples like the last as time *how long*.

Obs. 3. **Causal Genitive.** The local *from* relation naturally leads to the causal, because the effect proceeds *from* the cause.

a. In English, *from* denotes only the *antecedent* cause, as '*From* what you say, I think etc.', but in Greek, the genitive denotes both that and the *final* cause or aim, as

σὲ εὐδαιμονίζω τῶν λόγων τῆς δυνάμεως =
I congratulate you on the power of your words. (antecedent cause)
ἦε τεν ἀγγελίης μετ' ἔμ' ἦλυθες; (Il. XIII. 252.) =
or hast thou come to me for the sake of, i. e. to make some announcement? (final cause)

b. The genitive of the infinitive with the article is used, particularly in Attic and with negatives, to express not only the *aim*, but also the *result*. How natural it is that the expressions for the *aim* and the *result* should coincide appears from their coincidence in the Greek ὅπως and the Latin *ut*.

ὅπως = *ut* = { in order that (aim) / so that (result).

Here are examples from the N. T.†; but, as denoting *aim*, this use of the infinitive is also classical.

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* Compare νυκτός = *de* nocte = *di* notte = *de* nuit = nachts = by night.

† In accordance with a Hebrew idiom, the genitive of the article with the infinitive is frequently used in the Septuagint and New Testament where neither design nor result is expressed, as (Acts XXVII. 1.): Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς = 'And when it was determined that we should sail.' Here how-

(Mark. IV. 3.) *ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι* =
the sower went out *to sow.*
(Rom. VII. 3.) *ἐλευθέρα ... τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα* =
free . . . *so that she is not* an adulteress.

c. The genitive of the *agent* comes under the head of the *causal* genitive, because the agent is the personal cause, as (Soph. Phil. 3.)

κρατίστου πατρὸς Ἑλλήνων τραφείς =
reared *by* the mightiest sire among the Greeks.

The *means* may be personified as the agent, as

μεθυσθεὶς τοῦ νέκταρος = intoxicated *with* (as if *by*) nectar.

But the genitive of the agent is most commonly accompanied by *ὑπό*, sometimes by *πρός*, *παρά*, *διά*, *ἐξ*.

d. The genitive of *concern* may be classed with the causal genitive, because the object of concern may be regarded as its cause. This genitive, which is interpreted by *περί*, is chiefly used with adjectives and verbs denoting mental states or activities, as

ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας =
for they were acquainted with Paphlagonia.

Obs. 4. **Comparative Genitive.** The relations of comparison may be paralleled with those of combat: they mark the same facts, viz. superiority, inferiority, equality. And it is noteworthy that the radical force of all the prepositions found with the comparative genitive, *ἀντί*, *πρό*, *πρός*, marks the position of combatants, as if the *from* notion had here passed into that of *in front of.**

a. The genitive of *superiority* or *inferiority*, interpreted by *ἀντί*, *πρό*, finds a constant parallel in Italian, an occasional one in French, as

Αὕτη ἡ οἰκία καλλίων ἐκείνης ἐστίν =
Questa casa è più bella *di quella* =
This house is more beautiful *than that.*
più *di* cento scudi
plus *de* cent écus
more *than* a hundred crowns.

In the following examples, *ἀντί* and *πρό* figure as interpreters of this genitive,

Ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους κρείσσω δίδωσιν =
For leisure gives learning better than haste.

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ever *τοῦ ἀποπλεῖν* might be regarded as the genitive of concern explained below (*d*), 'And when it was determined concerning our sailing away.'

* Compare the French *auprès de* = 'in presence of', hence 'in comparison with'; and our own phrase 'This is nothing *where that comes*', i. e. in presence of that, in comparison with that.

Οἵων ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον =
To whom tyranny was a more agreeable thing than freedom.

b. The genitive of *equality* or *equivalence*, often interpreted by *ἀντί*, is also called the genitive of *price*, as

πόσου τιμᾶται; = what is it worth?
ἐλάττονος ποιεῖσθαι = to esteem less.

c. The comparative genitive interpreted by *πρός* may be called the genitive of *congruity*, and occurs in such sentences, as

οὐκ ἔστιν ἀνδρὸς καλοῦ κἀγαθοῦ τοιαῦτα ποιεῖν =
to do such things is not *like a gentleman*.

This genitive is commonly explained by the supposition of a noun omitted; but the fact that *πρός* was frequently prefixed to it shews that a comparative idea was in the Greek mind. *From before*, the radical force of *πρός* with the genitive, might be introduced in translating the above example 'to do such things is not (what might be expected to come) *from before* a gentleman'.

§. 14. **Radical Force of the Dative.** The *at* representing the radical force of the dative implies *conjunction with*, not however in the sense of inherent connection, like the genitival *of*, but in the sense of accidental and temporary juxtaposition. The relations expressed by *whereat*, *wherein*, *wherewith*, *whereby* pass into one another, when transferred from external objects: thus a man's attention can be engrossed *in* a thing, *with* a thing, or *by* a thing, and this interchangeability may have aided in the coalescing of the instrumental and locative cases with the dative in Greek (see Table §. 11. Obs.), supposing that in Greek, as in Sanscrit, there were once separate forms for these. The more numerous the original case-endings, the more nearly must some of them have resembled others, and the more easily would such coalesce on euphonic grounds alone.* The Sanscrit locative in *i*, for instance, might easily coalesce with the Sanscrit dative in *ai*.

* The influence of mere sound on the usage, and even on the existence of cases appears clearly in Romaic. When the imparisyllabic or third declension form of nouns became obsolete, and the difference between the vowels o and ω in respect of quantity disappeared, nothing distinguished the dative from

§. 15. **Development of the Dative.** The Dative may be called preeminently the *circumstantial* case, because any circumstance whatever accompanying a transaction may be expressed by it. To the familiar trio, 'cause, manner, and instrument', must be added notably the measure of difference, as

ὑποδεέστερος ὀλίγῳ = little inferior,
ὅσῳ μεῖζον, τοσούτῳ χαλεπώτερον =
the greater the more difficult.

It is however convenient to consider separately the principal kinds of Dative.

a. The *local*, marking *precisely* place *where*, as

Ἀθήνῃσιν = at Athens.

This dative is sometimes accompanied by *ἀνά*, *μετά* in poetry; and almost always in prose by one of the following *ἐν*, *ἀμφί*, *περί*, *ἐπί*, *παρά*, *πρός*, *ὑπό*.

b. The *temporal*, marking *precisely* time *when*, as

τῇ τρίτῃ ἡμέρᾳ = *on* the third day,
τῇ τρίτῃ ὥρᾳ = *at* the third hour.

Frequently in poetry, and generally in prose *ἐν* is prefixed to this dative; sometimes *ἐπί*, *ἅμα*.

c. The instrumental dative affords several illustrations of the remark (§. 11. b.) that the same relation may be denoted by different case-endings. Thus the material *of* which anything is made may be regarded

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the accusative but the final *ν* of the latter. In mediaeval Greek however that consonant disappeared, just as the corresponding *m*, which even in the Augustan era, witness *ecthlipsis*, had ceased to be pronounced, dropped out of mediæval Latin, whence arose the *o* termination of Italian adjectives. When the dative and accusative thus became undistinguishable by the ear in mediæval Greek, the dative, as the less indispensable case of the two, slipped out of use altogether. And although generally the dative so lost was resolved into *εἰς* with the accusative, yet the established habit of using a dative case sought satisfaction in the use of the genitive, particularly of pronouns, in a dativa sense. Hence, in Romaic, *τοῦ εἶπα ταῦτα* = 'I told *him* these things.'

as the instrument, and is accordingly sometimes found in the dative, just as in English we say 'a wall built *with* bricks', as well as 'a wall built *of* bricks'. So the price, when regarded as the instrument of purchase, is put in the dative. Again, the cause may be regarded as the instrument, as

κάμνειν νόσῳ = to labour under a disease.

And this construction is sometimes extended to the personal cause, the agent, particularly when the agent is represented by a pronoun and the verb is in the perfect or pluperfect passive, as

*ταῦτά μοι λέλεκται** = these things have been said by me,
πολλαὶ θεραπεῖαι τοῖς ἰατροῖς εὕρηνται = many remedies have been found out by the physicians.

Also, always after verbals in *τέος* (§. 70.).

d. The dative of *advantage* or *disadvantage* is a development of the *dativus ethicus*, or dative of *general reference*, which, because of the important part it plays in Greek, is discussed more at large below (Obs.), and may be considered as denoting the *personal where* of the action, as

τί δέ μοι; what is it to me?

Evidently, what is related to me may be either beneficial or injurious.

e. The Dative properly so called, the *transmissive* dative, is a particular case of the same general reference. In

διδόναι τί τινι = to give something to somebody,

the dative expresses the personal *where* of the giving. Between *to* and *at* (implied in *where*) there is a marked distinction in English usage, though in some cases, as in the phrases *at the left*, *to the left*, they are equivalent; but the transition from the one to the other is not so

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* Compare the French, C'est bien dit *à* vous =
That is well said *by* you.

much as felt in those languages which express both by one preposition, witness the German zu, the French à, the Latin *ad*, the later Greek εἰς.

Obs. **Dativus Ethicus.*** This dative is particularly common with first and second personal pronouns, and circumlocution is often requisite in English to convey its force, as

(Soph. Aj. 1128.) τῷδε δ' οἴχομαι =
but I am gone *so far as he is concerned.*

(Aristoph. Ran. 1134.) ἐγὼ σιωπῶ τῷδε; =
shall I hold my tongue *to please this fellow*?

More particularly, the *dativus ethicus* is used.

a. In offers of meat and drink, to indicate politely the pleasure which the acceptance of the offer would give to the offerer, as (Hom.)

ἀλλά μοι ἐσθιέμεν καὶ πινέμεν =
but do, *I pray you*, eat and drink.

b. In certain idiomatic phrases formed of participles or adjectives denoting mental states with the substantive verbs εἶναι, γίγνεσθαι, implying that something is an object of will, pleasure, hope to the person named in the dative, as

(Il. XIV. 108.) ἐμοὶ δέ κεν ἀσμένῳ εἴη =
to me it would be welcome.

(Thuc. II. 3. 2.) τῷ γὰρ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι =
for the mass of the Plataeans were not disposed to revolt from the Athenians.

(Xen. Cyr. IV. 5.) ὅτῳ ὑμῶν μὴ ἀχθομένῳ εἴη =
to whomsoever of you it might not be burden some.

εἴ σοι βουλομένῳ ἐστίν = if you please.

c. In certain phrases almost or quite adverbial, as

ἐπ' ἀριστερᾷ ἐσπλέοντι = to the left *as you sail in.*

συνελόντι, συντεμόντι (εἰπεῖν) = in brief.

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* The *dativus ethicus* is frequent in Shakespeare. In Act IV. Scene 4 of the Two Gentlemen of Verona, it occurs twice: "he steps *me* to her trencher" — "he thrusts *me* himself into the company". The modern German retains this idiom with nouns as well as pronouns; but the only phrases in modern English approaching the Greek usage are those in which 'for you' is used in the sense of 'you being judge', or 'I warrant you', which the Germans express, like the Greeks, by the simple dative, as

Das war Ihnen ein Spaß = that was fun *for you.*
Da gab es Euch Spektakel = there was a row *for you,*

§. 16. **Development of the Accusative.** The primary local force of the accusative appears in (Soph. Oed. Col. 643.)

τί δῆτα χρήζεις; ἢ δόμους στείχειν ἐμούς; =
what dost thou wish then? to go *to* my palace?

But the relation *whither*, developed into *from here to there*, gives the idea of extension; hence the accusative is also used to denote *how far*, as

Ἔφεσος ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν =
Ephesus is distant from Sardes three days' *journey*.

Place *where* or rather *whereabouts* is sometimes expressed by the Accusative, as by the Genitive (§. 13. Obs. 1. a).

(Soph. Oed. R. 1134.) ἦμος, τὸν Κιθαιρῶνος τόπον =
when, in the region of Cithaeron.

From the local accusative, the other kinds are easily derived.

a. The *temporal*, denoting time *how long*, is often accompanied by the prepositions διά, ἀνά, κατά, ὑπό. Time *when* is also denoted by the Accusative, and that in two ways: first precisely, under the form *how long ago* with ordinal numerals; then vaguely, a space not a point of time being indicated, as if *whenabouts* corresponding to the local whereabouts above-mentioned.

(Aeschin. III. 77.) ἑβδόμην δ' ἡμέραν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας =
and his daughter having died *seven days ago*,
παλαιὸν χρόνον = anciently.

b. The *quantitative*, denoting *how much*, is often accompanied in exact specifications by παρά, and in approximative ones by εἰς, ἐπί, ἀμφί, περί, κατά, πρός. It thus appears that the value of a thing may be put in any one of the three Greek cases; in the genitive, when regarded as a price given in exchange, in the dative when regarded as the instrument of purchase, and in the accusative when regarded simply as a quantity, as

πόσας μνέας δύναται τὸ τάλαντον; = how many minae is the talent worth?

c. The *objective* i. e. the accusative denoting the *direct object* of the verb, the direct object being that to which the action denoted by a verb *directly* tends. In

δὸς δύο δραχμὰς τῷ παιδί = give two drachmæ to the lad,

the act of giving affects first and directly the drachmæ, which therefore are in the *objective* accusative, secondly and indirectly the lad, which is in the transmissive dative (§. 15. e.).

d. The *descriptive* (§. 10. Obs. 3.), also called *accusative of the part affected*, is used after verbs transitive and intransitive, adjectives, and substantives used adjectively.

καλλιστεύει τὰ ὄμματα = she has very beautiful eyes.
πυρίτης τὴν τέχνην = a smith by trade.

This accusative is often explained by *κατά* = 'as to'; and not only *κατά* but *εἰς* and *πρός* also are actually found with it. These prepositions however merely bring out a relation indicated by the accusative alone, viz. the *whereabouts* of some quality or activity. The descriptive accusative gives rise to a multitude of adverbial phrases, as *τὴν ἀρχήν* = at first, *τὴν ταχίστην ὁδόν* = as soon as possible,
τέλος = finally, *ταῦτα* = in these respects.

§. 17. **Summary of Case-Development.** The following table represents at one view the development of the cases, with the prepositions characteristic of their several meanings. These prepositions do not always accompany the cases; and in regard to them, as in regard to the article (§. 5. Obs. 4.), the later the author and the less poetic the style, the more frequently are they used. When no preposition stands opposite a case-development, it is because no preposition is used with that case-development in classic Greek.

	Genitive (whence):
Possessive	
Material	ἐξ, ἀπό
Privative	
Partitive	ἐξ, ἀπό
Local	ἐξ, ἀπό, διά
Temporal	ἐξ, ἀπό, διά
Causal	ἐξ, ἀπό, διά, ὑπό, περί
Comparative	πρό, ἀντί, πρός
	Dative (where):
Local	ἐν, ἐπί, περί, παρά, πρός, ὑπό, ἀμφί, and in poetry ἀνα, μετά
Temporal	ἐν, ἐπί, ἅμα
Instrumental	
Ethicus	
	Accusative (whither):
Local	εἰς
Temporal	διά, ἀνά, κατά, ὑπό
Quantitative	παρά, εἰς, ἐπί, περί, κατά, πρός
Objective	
Descriptive	κατά, πρός, εἰς.

§. 18. **Rhetorical Use of Substantives.** In various ways more or less striking, the orator and poet merely suggest what in ordinary discourse is said plainly out. Languages differ much in the extent to which rhetorical usage is carried; but the modes of it are common to all.

a. The part is often * put for the whole, as

ἀκτίς = ray, for *light* or *the sun.*

στάχυς = ear of corn, for *harvest.*

b. Very rarely, the whole is put for the part, as

βοῦς = ox, for *ox-hide.*

c. The abstract is put for the concrete, as

ὄλεθρος = destruction, for *destroyer.*

τὸ κρατοῦν = die Obrigkeit = *the authorities.*

d. The producer is put for the produce, as

μέλισσα = bee, for *honey.*

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* Even in ordinary discourse, as

ἡ ἀσπίς = the shield, for ὁπλῖται = the heavy-armed,

ἡ ἵππος = the horse, in the sense of 'cavalry',

ὁ Πέρσης = the Persian, for 'the Persians'.

e. The name of a thing is put for the place with which it is most associated, as

ἀγών = game, for *the circus*,
σίδηρος = iron, for *the iron-mart*.

f. The name of a place is put for the persons occupying it, as θέατρον = theatre, for *the spectators*.

§. 19. **Substantives used Adjectively**. *a.* Some substantives convey an adjectival meaning, because what they express is, or ought to be preeminent for certain *qualities*. Hence some of them are even compared, as βασιλεύς = king, βασιλεύτερος more a king, more kingly.

b. In poetry, the attribute of a person is often expressed by an abstract substantive, the name of the person being in the genitive, as

Ποσειδῶνος κράτος =
Neptune's might i. e. mighty Neptune.*

Our own phrases, 'Your Majesty', 'Your Grace' &c. are formed in the same way, but they belong only to the style of etiquette, and illustrate the *usus ethicus*, which finds politeness in indirectness of speech.

c. By a still bolder figure, the noun may represent even a participle, as (Soph. Oed. Col. 1069.)

πᾶσα δὲ... πώλων ἄμβασις =
and all who were mounted on steeds,

as if πώλων ἄμβασις = πώλους ἀναβάντες.

§. 20. **Significant Terminations.** *a.* In the case of nouns derived from verbs, the *action* denoted by the verb is implied in the terminations

-σις, as ποίη-σις = the action of ποιέ-ω = poesy,
-σία, - θυ-σία = - - - θύ-ω = sacrifice,

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* Compare with this the following New Testament expressions, where also the *principal* substantive is in the genitive.
(I. Tim. VI. 17) ἐπὶ πλούτου ἀδηλότητι =
in deceitfulness of riches i. e. in deceitful riches,
(Rom. VI. 4) ἐν καινότητι ζωῆς =
in newness of life i. e. in a new life.

-μός, as *ὀδυρ-μός* = the action of *ὀδύρ-ομαι* = lamenta*tion*,
-μη, as *μνή-μη* = the action of *μέ-μνη-μαι* = remembrance.

The *thing done*, the effect of the action, is implied in the termination

-μα, as *ποίημα* = the effect of *ποιέω* = poem.

The *doer* is implied in the terminations

-τής, as *ποιη-τής* = he who *ποιεῖ* = poet,
-τήρ, - *σω-τήρ* = - - *σώζει* = saviour,
-τωρ, - *ῥή-τωρ* = - - (*ῥεῖ*) = speaker,
-εύς, - *γραφ-εύς* = - - *γράφει* = painter.

The *place* where a thing is done is implied in the termination *-τήριον*, as *δικασ-τήριον* = where *δικάζ-εται* = court of justice.

The *instrument* with which a thing is done is implied in the termination

-τρον, as *ξύστρον* = wherewith *ξύ-εται* = curry-comb.

b. In the case of nouns derived from adjectives, the *abstract* idea is implied in the terminations

-ία,	as	from *σοφ-ός*,	*σοφία*	= wisdom,
-εια,	-	- *ἀληθ-ής* (*ε-ες*),	*ἀλήθεια*	= truth,
-οια,	-	- *εὔνο-ος*,	*εὔνοια*	= kindness,
-της (3d. decl.)	-	*ἴσ-ος*,	*ἰσότης*	= equality,
-σύνη, as	-	*δίκαι-ος*,	*δικαιοσύνη*	= justice.

c. Diminutives end in *-ιον* and *ίσκος*, and often combine other syllables with these terminations, as exemplified in the subjoined diminutives of *παῖς* = 'child'.

παιδίον *παιδαρίδιον* *παιδίσκος* *παιδισκάριον*
παιδάριον *παιδαρύλλιον* *παιδαρίσκος*.

d. A sort of collective noun is formed in *-ών*, but most frequently it denotes the *place* where some living creature is to be found *in numbers*, or some article *in quantities*, as

γυναικών	= women's apartments, from	*γυνή*	= woman,
ἱππών	= a stable, -	*ἵππος*	= a horse,
ἀμπελών	= a vineyard, -	*ἄμπελος*	= a vine,
οἰνών	= a wine-cellar, -	*οἶνος*	= wine.

ADJECTIVES.

Adjectives denote some quality, or other circumstance, as belonging to an entity.

§. 21. **Adjective ~ Substantive.** *a.* The force of the adjective is the same as that of the cognate noun in the genitive case interpreted by "belonging to"; and accordingly, as is shewn in the first example below, the formula of collocation with the article is the same for the adjective and for the genitive of the cognate noun, viz. the attributive formula (§. 8.) as

ὁ βασιλικὸς κῆπος = *ὁ τοῦ βασιλέως κῆπος.*
the royal garden = the king's garden.
ὁμόφρων εἰμί = *τῆς αὐτῆς γνώμης εἰμί.*
I am like-minded = I am of the same mind.
ξύλινον ἔκπωμα = *ἔκπωμα ξύλου.*
a wooden cup = a cup of wood.

This interchange cannot always be made; but in the poetic style, it is carried very far in all languages. Homer has

ἐλεύθερον ἦμαρ = free day i. e. day of freedom.

Many of the instances in the N. T. of a subtantive in the genitive used for an adjective are Hebraisms, as

(Luke IV. 22.) *τοῖς λόγοις χάριτος* = at the gracious words.
(Luke XVI. 18.) *οἰκονόμος τῆς ἀδικίας* = the unjust steward.

b. A number of adjectives have come to be used substantively through the facility of understanding the appropriate substantive (§. 6. b.). National names, as *Ἕλλην*, *Πέρσης*, and nouns in *-άς*, *-άδος*, as *μαινάς* = 'a Bacchante', were originally adjectives. The omission of *τέχνη* has given rise to a whole class of adjectives used substantively to denote certain arts or studies, as

ἡ μουσικὴ (τέχνη) = music,
ἡ ἀριθμητικὴ (τέχνη) = arithmetic,
ἡ γραμματικὴ (τέχνη) = grammar.

The Greeks omitted πέλαγος = 'sea', and δραχμή with numerals, just as we say 'the Mediterranean', omitting *sea*, and 'a man worth thousands', omitting *of pounds*. Also ὁδός (§. 8. Obs. b.) and μοῖρα, hence

ἡ πεπρωμένη (μοῖρα) = destiny,
ἀπὸ τῆς ἴσης (μοίρας) = on equal terms.

The following examples occur in the New Testament:

ἡ πνέουσα (αὔρα) = the blast,
ἡ οἰκουμένη (γῆ) = the world,
ἡ ὀρεινὴ (χώρα) = the highlands,
ἡ ἐπιοῦσα (ἡμέρα) = the morrow,
ἐν λευκοῖς (ἱματίοις) = in white,
πολλὰς (πληγάς) = many blows,
ψυχροῦ (ὕδατος) = of cold water,
ἡ δεξιὰ (χείρ) = the right (hand).

Obs. 1. **Numeral Adjectives.** *a.* Distributives. Notwithstanding the wealth of the Greek language in numeral adjectives, nouns, and adverbs, there is no separate form for distributives, which are variously expressed,

σύνδυο = ἀνὰ (εἰς, κατὰ) δύο = in twos = *bini*
σύντρεις = ἀνὰ (εἰς, κατὰ) τρεῖς = in threes = *terni*
κ. τ. λ. κ. τ. λ. etc. etc.

b. Greek is particularly rich in ordinals, possessing, besides the common forms πρῶτος,* δεύτερος κ. τ. λ., and the interrogative form

πόστος; = *quotus?* = Der wievielſte? = of what order?

a set of *temporal* ordinals, viz.

δευτεραῖος = on the second day
τριταῖος = on the third day
κ. τ. λ. etc.

Notice here τρίτον ἡμιτάλαντον = 'two talents and a half', literally 'third half-talent' i. e. the third in counting is a half-talent, not a whole one, as are the first and second in counting. Compare with this

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* The use of the cardinal μία in the N. T., to denote the *first* day of the week (Mark XVI. 2.), is a Hebraism.

Latin, *sestertius* (semis tertius) = two (asses) and a half,
German, Dritthalb Thaler = two dollars and a half.

c. Multiples and Proportionals. The former relate to size, the latter to number. To complete the view of both, their corresponding adverbs are subjoined.

	Multiples	Proportionals
Adj.	διπλοῦς = twice as big τριπλοῦς = thrice as big *κ. τ. λ.* etc.	διπλάσιος = twice as many τριπλάσιος = thrice as many *κ. τ. λ.* etc.
Adv.	δίχα = in two parts τρίχα = in three parts *κ. τ. λ.* etc.	δίς = twice τρίς = thrice *κ. τ. λ.* etc.

d. In the case of compound numerals, the common part need not be repeated, as (Xen.)

μέχρι μὲν δὴ ἓξ ἢ ἑπταικαίδεκα =
up to sixteen or seventeen at any rate.

Obs. 2. **Significant Adjectival Terminations.** *a.* In the case of *verbal* adjectives,

-ικός	= fit to act,	as ἀρχικός	fit to rule
-τήριος	= really acting,	,, σωτήριος	saving
-ιμος	= fit to act, fit passively,	,, τροφιμος	nourishing
		,, τρόφιμος	nursling
-τέος	= *-ndus*,	,, ποιητέος	*faciendus*
-τός	= *-tus*, *-bilis*	,, ἀγαπητός	*amatus*,* *amabilis*
-νός	= *-tus*,	,, ποθεινός	*desideratus*.

b. In the case of adjectives *derived from nouns*,

-ιος, and its modifications -αιος -εἰος -οιος -φος -νιος, and -ικός	= *of* or *be-longing to*	as οὐράνιος = heavenly ,, τεχνικός = artistic
-ρος -αλέος -ηλός -ωλός -εις (-εσσα -εν) -ώδης †	= *full of* -*osus*	as φοβερός = fearful ,, χαρίεις = graceful
-εος -ινος = *made of*,		as χρύσεος = *aureus* ξύλινος = wooden

c. A nice distinction is sometimes obtained between two adjectives when one is derived from the other by means of the terminations -ιος -ικος = *of* or *belonging to*, as

καθαρός = clean	θῆλυς = female
καθάριος = cleanly	θηλυκός = feminine

§. 22. **Greek Adjective = English Adverb.** The mode or manner is in all languages sometimes expressed

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* Even in Latin, sometimes *-tus* = *-bilis*, as *acies invicta* = 'invincible army.'

† This termination is derived from εἶδος = 'form', and is sometimes translated accordingly, as σφηκώδης = wasp-like.

not by an adverb accompanying the verb, but by an adjective in concord with the subject, as

πόσον βραδὺς περιπατεῖ = how *slow* he walks!

In English poetry, this usage is common,

"As thus the patient dove *assiduous* sits" (Thomson);

but even in prose, certain kinds of Greek adjectives are regularly so used.

a. Those of an *ordinal* meaning, those denoting mental states, and *quantitative* adjectives, as

(Ordinal) *τεταρταῖος ἀφίκετο* = he arrived *on the fourth day*,

(Mental state) *ἑκόντες ἁμαρτάνετε* = ye *willingly err*,

(Quantitative) *κρήνη ἄφθονος ῥέουσα* = a fountain flowing *abundantly*.

Other circumstances adverbial in their nature are expressed by adjectives, as

σκοταῖοι προσιόντες = advancing *in the dark*,

σκηνοῦμεν ὑπαίθριοι = we encamp *in the open air*.

b. The following *may* be translated adverbially,

δῆλος, *φανερός*	= manifest,	*δίκαιος*	= just,
ἐπίδοξος	= likely,	*ἄξιος*	= worthy,
δυνατός	= possible,	*χαλεπός*	= difficult,
		ἀμήχανος	= impracticable,

but better English is generally obtained by putting them as adjectives into an impersonal clause, as

δῆλός εἰμι τὴν πατρίδα εὖ ποιῶν =
I am *manifestly* benefiting my country,
It is manifest that I am benefiting my country.

ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι =
a way *impracticable* for an army to enter,
a way *by which it is impossible* for an army to enter.

Obs. **Exception.** The adjectives *πρῶτος*, *μόνος*, agreeing with the subject, do not give the same meaning as the corresponding adverbs qualifying the verb, as

πρῶτος ἔγραψα = I was the first who wrote.
πρῶτον ἔγραψα = the first thing I did was to write.
μόνος ἔγραψα = I was the only person that wrote.
μόνον ἔγραψα = the only thing I did was to write.

The adjectives express the precedence or singularity of a *person;* the adverbs express the precedence or singularity of an *act.*

§. 23. **Degrees of Comparison.** *a.* The use of the positive for the comparative is explicable by the omission of *μᾶλλον*, as (Mark IX. 43.)

καλόν σοί ἐστι... ἤ κ. τ. λ. =
it is *better* for thee... than &c.

Here, *μᾶλλον* occurs in the immediately preceding verse; but the Greeks sometimes omitted it before the comparative *ἤ* even when it did not occur in the immediate context, as

οὕτω οὖν ἡμᾶς δίκαιον ἔχειν τὸ ἕτερον μέρος ἢ περ' Ἀθηναίους = thus then it is right we should have the other part (rather) than the Athenians.

b. The comparative is used, through politeness (*usus ethicus*), for the positive, especially in the case of negatived neuters denoting goodness or badness, as (Plat. Phaed. 105 A.)

οὐ γὰρ χεῖρον πολλάκις ἀκούειν =
for to hear often is not a *bad* thing.

In English, *usus ethicus* would say here 'not the *worst* thing'. On the same principle is the French 'je ne sais pas *trop* bien' = (lit.) 'I don't know *too* well' i. e. I don't know *at all* well'.

c. The Greek comparative has often the force of our *too* or *rather* with the positive, as

ἐδόκει ἡ ἀπόκρισις ἐλευθεροωτέρη εἶναι =
the answer seemed to be rather free.

Reference is really made to a standard in the mind, e. g. 'more free *than was fitting*'. This meaning is often conveyed in both Greek and English by the positive, as

ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν =
we are (too) few to master them.
τὸ ὕδωρ ψυχρόν ἐστιν ὥστε λούσασθαι =
the water is (too) cold for bathing.

d. When two properties of the same subject are com-

pared in degree, both adjectives are put in the comparative, as
θάττων ἢ σοφώτερός ἐστιν = he is more hasty than wise.
Sometimes however both adjectives are positive, *μᾶλλον* being understood (§. 23. a.), as (Soph. Aj. 966.)
ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς =
his death was more bitter to me than sweet to them.

e. A peculiarity of the Greeks was to use the superlative for the comparative whenever the comparison lay between one and all others, as
ἀξιολογώτατον τῶν προγεγενημένων =
more noteworthy than (*all*) the preceding.
When the comparative genitive is interpreted by *ἀντί*, *πρό* (13. Obs. 4. a.), such phrases appear logical; but because the force of *of* is partitive, and not comparative, imitations of them in English are illogical, not excepting Milton's

"Adam, the goodliest of all men since born
His sons; the fairest of her daughters, Eve".

In (John I. 15.) *πρῶτός μου ἦν* = 'he was before me', the superlative is used for the comparative though the comparison is not between one and all others.

Obs. **Augmentatives of Comparison.** *a.* The superlative degree is intensified by the relative words *ὡς*, *ὅπως*, *ὅσον*, *οἷον*, *ὅτι*, *ἤ* with or without a *word* denoting possibility; by the demonstrative phrase *ἐν τοῖς* (§. 3. Obs. 2. b.); and by the numeral one *εἷς ἀνήρ*, as
ἄγων στρατιὰν ὅσην (ἐδύνατο) πλείστην =
leading as large an army as he could,
ὡς (οἷόν τε) βέλτιστον = the best possible,
τοὺς ἀγωνιζομένους πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν = able to be of *more* service to the contending parties *than any other man.*

b. Both comparative and superlative are intensified by *πολύ*, *πολλῷ*, and, when a person or thing as at one time is compared with itself as at another time, by *αὐτός*, as
ἦσαν δυνατώτεροι αὐτοὶ αὑτῶν =
they were mightier than themselves i. e. than ever,
ἦν αὐτὸς ἑαυτοῦ μοχθηρότατος =
he exceeded his own enormities.

c. Both comparative and superlative are accompanied by ὅσῳ — τοσούτῳ (§. 15.), or ὅσον — τοσοῦτον, when two qualities are represented as keeping pace with each other in the same subject, as ὅσῳ σοφώτερός (σοφώτατός) τις ἐστί, τοσούτῳ σωφρονέστερός (σωφρονέστατός) ἐστιν = *the* wiser any one is, *the* more prudent he is.

PRONOUNS.

Pronouns indicate allusively entities (personal pronouns), or descriptive matter (adjective pronouns).

§. 24. **Personal Pronouns.** Personal pronouns are substantival demonstratives; and their Greek forms*

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* Crosby, whose account of the pronouns is generally followed in the text, traces the origin of the personal pronouns in a few paragraphs (§. 143.), which are subjoined almost entire.

a. The distinction of *person*, like the distinctions of case and number (§. 11*), appears to have been at first only twofold, merely separating the person speaking from all other persons. Traces of this early use appear not only in the roots common to the pronouns of the 2d. and 3d. persons, but also in the forms common to these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand; of designating another, to stretch it out towards him. The voice follows the analogy of the hand. To denote ourselves, we keep the voice at home as much as is consistent with enunciation; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, i. e. by saying *m*, which hence became the great root of the 1st. personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture and the mode of emission, may produce either a sibilant, a linguo-palatal, or a strong breathing. Hence we find all these as roots of the 2d. and 3d. personal pronouns. In the progress of language, these two persons were separated; and their forms became for the most part distinct, although founded in general upon common roots.

so vary in emphasis or demonstrative power as to be capable of classification to some extent into strong and weak forms.

1st. and 2d. Pers.	Strong	Weak
Nominative	ἐγώ, σύ	omitted
Oblique Cases	orthotone forms	enclitic forms *

3d. Person	Strong	Weak
Nominative	ὅς (§. 3. Obs. 2. a.) ὁ (§. 3. Obs. 1. a.) οὗτος, ἐκεῖνος, ὅδε, αὐτός	omitted
Oblique Cases	the same excepting ὅς, but αὐτός must begin the clause	αὐτός, but not beginning the clause.

a. The unemphatic nominatives are omitted, because the Greek verb has well-marked personal endings

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b. The μ of the 1st. pers. passed in the old Plural, which afterwards became the Dual, into the kindred ν (compare Latin *nos*), and assumed an initial α, attenuated into ε. To form a new Plural, the idea of plurality was conveyed by doubling the μ (Aeol. ἄμμες), or more commonly by lengthening the initial α into η, and pronouncing it with the rough breathing, ἡμεῖς. From this new plural of the 1st. pers. was formed a new plural of the 2d. pers. by substituting for the initial η the most protrusive of the vowels, υ, the very sound with which a French child of the present day starts his goat-drawn chariot, crying '*Hue! Hue!* les chèvres', the natural vowel-sound of address, and so obtaining ὑμεῖς. This new plural excepted, the plural and dual form of the 2d. and 3d. persons have the same root, in which plurality is expressed by joining two of the signs of these persons, σφ- = σ + an aspirate. In the separation of the two persons, the σ- became appropriated to the 2d. person, passing in Doric into τ-, as in Latin and in the verb-endings -τε, -τον, *-tis;* while the aspirate became appropriated to the 3d. person.

c. The nominative ἐγώ was probably obtained from the original μ by means of strengthening prefixes used to increase the subjective force of the word, thus

ἐ-γ-ό-μ... the γ being inserted to prevent hiatus,
ἐγόν... no Greek word ending in μ,
ἐγόα... α being the vowel equivalent of ν (§. 11*).
ἐγώ.

* These are μοῦ, μοί, μέ, σοῦ, σοί, σέ.

(§. 31*). Farther, the accusative, and sometimes also the dative, when not particularly emphatic, is omitted after a verb; but this happens most frequently with the 3d. personal pronouns, as

μέρος δέ τι πέμψας πρὸς τὸ φρούριον αἱρεῖ = and having sent a detachment to the fortress, he takes *it*.
ἐν ᾗ δ' ἂν τῶν φυλῶν πλεῖστοι ὦσιν ἀνδρικώτατοι ἐπαινοῦσιν = in whichever tribe are the most heroes, *that one* they praise.

b. The demonstrative force of ὅς and ὁ is far inferior to that of ὅδε, οὗτος, ἐκεῖνος.

Obs. *Αὐτός* **emphatic.** Etymologically *αὐτός* = *αὖ τός* = 'again he' (*idem*), or 'himself' (*ipse*). For its uses with the article, see §. 7. e. Without the article, it has the force of *ipse* in the nominative case always, but in the oblique cases only when it begins the sentence. Hence

αὐτὸς ἔφη = *ipse dixit* = himself (the master) said,
αὐτὸν εἶδον = *ipsum vidi* = I saw himself,
(*εἶδον αὐτόν* = *eum vidi* = I saw him).
πέμπτος αὐτός = himself the fifth i. e. he with four others.*

Hence also the use of *αὐτός* to emphasize other pronouns, as

αὐτοῦ τούτου ἕνεκεν = on this *very* account,
αὐτόν με ὕβρισεν = it was I myself he insulted,
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο = sua enim *ipsorum* temeritate perierunt = for by their *own* recklessness they perished.

Sometimes the emphasized pronoun is omitted, by Homer even in oblique cases (Jelf. 656. 1.), but by Attic writers only in the nominative, as

αὐτὸς ἐπαίδευσας τὸν υἱόν = you brought up your son *yourself*,
αὐτοί ἐσμεν = we are alone (by ourselves).

In the last example, *αὐτοὶ* emphasizes particular persons to the exclusion of all others: the *principal* persons become the *sole*: *αὐτός* = *μόνος*.

§. 25. **Reflexive Pronouns.** *a*. All substantival pronouns are in one sense *reflexive*; for they all, except

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* Plato uses a similar expression:
σύμψηφος ἡμῖν εἶ καὶ σὺ ἓκ τρίτων = you too are agreed with us, *you* (*one*) *of thirds* i. e. *you and two others*.

when used anticipatively (§. 3. Obs. 1. a.), point back to a preceding noun. But the reflexive pronoun, properly so called, represents the subject either of its own clause (*direct* reflexion), or of the principal clause (*indirect* reflexion) as receiving back an action that had proceeded from itself, i. e. as *object*, and occurs therefore only in the oblique cases. If the *subject* of a clause requires to be recalled, as *subject*, *αὐτός* does so emphatically, as

οἷς ὁ ῥήτωρ ποιεῖται λόγους, τούτους γράφει αὐτός =
what speeches the orator makes, these he writes himself.

b. Reflex action is expressed *weakly* by the middle voice without any pronoun (§. 31. Obs. 3.); but with pronouns, the reflexive forms to be used when the reflex reference is direct *or* emphatic are *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, and those to be used when the reflex reference is indirect *and* unemphatic are the oblique cases of the common personal pronuns *ἐγώ, σύ, αὐτός*.* Hence three combinations,

Emphatic and Direct. *Ἔφη τοὺς Ἀθηναίους ἑαυτοὺς ἀδικεῖν* = He said the Athenians injured themselves,

Emphatic and Indirect. *Ἔφη τοὺς Ἀθηναίους ἑαυτὸν ἀδικεῖν* = He said the Athenians injured himself,

Unemphatic and Indirect. *Ἔφη τοὺς Ἀθηναίους αὐτὸν ἀδικεῖν* = He said the Athenians injured him.

In Homer, the elements of *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ* are written apart even in the singular, but the order is still the same; distinguish therefore between *ἐμ' αὐτόν* and *αὐτόν με*, as

ἐμ' αὐτὸν ἠδίκησα = I injured myself (reflexive),
αὐτόν με ἠδίκησεν = it was I myself he injured (emphatic).

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* Early English had no specially reflexive pronoun: the common personal pronouns were used reflexively as in English poetry of the present day, which rejects the clumsy forms, himself, themselves etc. Thus: 'He sat *him* down and warmed *him* at the fire'.

Obs. 1. *Οὗ οἷ ἕ*. This pronoun was becoming obsolete in the age of Pericles, its singular forms disappearing first. *Οὗ* and *ἕ*, according to Krüger, are found in Plato alone of the great Attic prose writers.

a. In Epic and Ionic, *οὗ* is both personal and reflexive, but in Attic only *οἷ* and *σφίσι* occur often in the merely personal sense; sometimes also *σφεῖς*, but never in the first clause of a sentence. In Attic prose, *οὗ* is *indirectly* reflexive.

b. The form *ἕ* was sometimes plural, as (Hymn to Venus 267.)

τεμένη δέ ἑ κικλήσκουσιν = but these they call temples,

which may account for the *ἕ* element in *ἑαυτοῦ* remaining unchanged in the plural *ἑαυτῶν*. The forms *σφέ*, *μίν*, *νίν* were also both singular and plural.

c. There are traces in *οὗ*, and in its derivatives and compounds, of a general personal reference, as if it had been equivalent to our suffix *-self*. *Οὗ* itself, in its Ionic form *εἷο* is found for *ἐμοῦ* (Apoll. Rhod. II. 635.). The possessives derived from *οὗ* and *σφεῖς*, viz. *ἑός*, *ὅς*, *σφέτερος* occur in the sense of *mine, thine, our, your;* and the compound *ἑαυτοῦ* occurs even in Attic prose for *σεαυτοῦ*, and *ἐμαυτοῦ*, as (Plat. Phaed. 91. c.)

ἅμα ἑαυτόν τε καὶ ὑμᾶς ἐξαπατήσας =
having at the same deceived both (my) *self* and you.

In such examples, the precise personal reference is determined by the context, as in the case of *αὐτός* = my*self*, thy*self*, him*self* (§. 24. Obs.).

Obs. 2. **Reciprocals.** Reciprocal action is expressed *weakly* by the plural of the middle voice without any pronoun (§. 31. Obs. 3. e.); strongly by *ἀλλήλων*, the proper reciprocal pronoun, instead of which however the reflexive pronouns including the plurals of *ἐγώ* and *σύ* are often used, as

ἐπράξαμεν ἡμεῖς κἀκεῖνος πρὸς ἡμᾶς εἰρήνην =
he and we made peace *with each other*.

So in French, 'donnons-*nous* la main' = 'let us give *each other* the hand', i. e. 'let us shake hands'. The reduplication of *ἄλλος*, out of which *ἀλλήλων* arose, is also found, as

ἄλλος ἄλλον (*l'un l'autre*) . . . *ἔθραυεν* = one was dashing against another i. e. they were dashing against one another.

§. 26. **Possessive Pronouns.** The *weak* form of indicating the possessor is furnished by the article, as explained in §. 7. Obs. 2., with the aid of the middle voice wherever the action is reflexive (§. 31. Obs. 3. d.). The *strong* forms are furnished by the genitive case of a personal pronoun, or by the possessive adjective pronouns

themselves. But of these, the dual possessives *νωΐτερος*, *σφωΐτερος* are found only in the Ionic dialect; and *ὅς* = 'his' is not used in Attic but by the poets and that rarely; and *σφέτερος* is exclusively reflexive. In short, except in the case of *ἡμέτερος* and *ὑμέτερος*, the possessive adjective pronouns are generally replaced by the genitive case of the corresponding personal pronoun. (For the formulae, see §. 7. b. §. 8. Obs. c.). These two ways of denoting the possessor immediately succeed each other in (Soph. Trach. 485.)

κείνου τε καὶ σὴν ... χάριν = for his sake and thine own.

Obs. **Possessives = Objective Genitive.** Possessive adjective pronouns in their proper sense are equivalent to the *subjective* genitive of the personal pronouns; but they are sometimes used also for the *objective* genitive of the corresponding personal pronoun, as

(Od. XI. 202.) *σός τε πόθος ... Ὀδυσσεῦ* =
longing *for thee* ... Ulysses.

(Soph. Oed. Col. 1413) *τῆς ἐμῆς ὑπουργίας* =
from your good offices *towards me.*

(Thuc. I. 33. 3.) *φόβῳ τῷ ὑμετέρῳ* =
through fear *of you.*

§. 27. **Interrogative Pronouns.** The Greek interrogatives, direct and indirect, are shown in the subjoined table of correlated adjective pronouns.

Direct Interrog.	Indef.	Relative	Indirect Interrog.	Demonstrative.		
*τίς**	*τις*	*ὅς*	*ὅστις*	*ἐκεῖνος*	*οὗτος*	*ὅδε*
ΠΟΣ†	*ΠΟΣ*		*ΟΠΟΣ*	*ΤΟΣ*		*αὐτός*
πότερος	*ποτερός*		*ὁπότερος*		*ἕτερος*	
πόστος			*ὁπόστος*			
πόσος	*ποσός*	*ὅσος*	*ὁπόσος*	*τόσος*	*τοσοῦτος*	*τοσόσδε*
ποῖος	*ποιός*	*οἷος*	*ὁποῖος*	*τοῖος*	*τοιοῦτος*	*τοιόσδε*
πηλίκος		*ἡλίκος*	*ὁπηλίκος*	*τηλίκος*	*τηλικοῦτος*	*τηλικόσδε*
ποδαπός			*ὁποδαπός*			
ποσταῖος			*ὁποσταῖος*			

* *Τίς* interrogative is distinguished from *τις* indefinite to the eye by always having the acute accent on the *ι* syllable.

† The forms in capital letters are not found in Greek, but are the supposed roots of the forms printed below them respectively.

The indirect or dependent interrogative recalls the direct question without putting it again, as

τίς; οὐκ οἶδ' ὅστις = who? I don't know who.
ποσταῖοι ἀφίκοντο; = on what day did they arrive?
οὐ μέμνημαι ὁποσταῖοι = I don't remember on what day.

Very frequently however the direct interrogatives are used instead of the indirect. For the use of the indirect interrogatives as indefinite relatives, see §. 29.

§. 28. **Indefinite Pronouns.** The indefinites are Engished thus,

τὶς = some, any,
ποτερός = one or other of two,
ποσός = of some, any size,
ποιός = of some, any kind.

a. The indefinite *τὶς* is enclitic, as (Xen. Cyr. VII. 5.)
τούτων δὲ τῶν περιεστηκότων ἤ τινα ἢ οὐδένα οἶδα = of those standing round I know either some one or nobody, i. e. scarce any body.

But taken substantively as the opposite of *μηδέν* = 'a nobody', *τις* is accented according to the usual rules, as
ηὔχεις τὶς εἶναι = you boasted of being a somebody.

Sometimes the meaning 'any one' passes into 'each one', as (Xen. Cyr. I. 2.)
παιδεύειν, ὅπως τις ἐθέλει, τοὺς ἑαυτοῦ παῖδας = to educate, as *each* pleases, his own children.

The indefinite force of *τις* may be rendered by the 2d. pers. sing. of a verb, as
φαίης ἄν = you i. e. any one would say.

Subjoined to adjectives, *τις* attaches to them a certain vagueness, as
δύσβατός τις ὁ τόπος φαίνεται καὶ κατάσκιος = it seems an impassable and dark *sort of* place.

b. The demonstrative indefinite *ὁ δεῖνα* is used to indicate a person or thing definitely known to the speaker, but not named, as

τὸν δεῖνα γιγνώσκεις; = do you know what d'ye call him? Distinguish between ὁ *δεῖνα* = *quidam* and *τις* = *aliquis*.

Obs. 1. ***A*** **or** ***An*** **how rendered.** The English indefinite article is most often not represented at all. When truly indefinite, it may be rendered by *τις* indefinite, as

τίς εἶπέν; *γυνή τις* = who said it? *a* woman.

When generalising a substantive, its force is the same as that of the definite article (§. 5. Obs. 1. a.), and its Greek representative is ὁ ἡ *τό*, as

ὁ *βοῦς ζῷόν ἐστι πολλὰ χρήσιμον* =
an (the) ox is a very useful animal.

When distributive in force, *a* or *an* is rendered by ὁ ἡ *τό* (§. 5. Obs. 1. b.), or by *κατά* with or without ἕκαστος, as

τρία ἡμιδαρεικὰ κατ' ἄνδρα =
three half-darics *a* man.

Obs. 2. *a.* Ἄλλος ~ ἕτερος. Originally, these differed like *alius* and *alter*, the former denoting another of many, and the latter another of two, as of the hands, without any idea of opposition. Latterly however, ἕτερος came to denote preferably another of two opposites, thereby denoting a difference of ***kind***, whereas ἄλλος continued to denote generally a difference of individuality merely. This distinction is finely brought out in (Gal. 1. 6.)

θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο = I wonder that ye are turning so soon to *another* gospel, which is not *another* (*of the same kind*).

τὸ ἕτερον στράτευμα = the other army (a different whole),
τὸ ἄλλο στράτευμα = the rest of the (same) army.
οἱ ἕτεροι = the opposite party,
οἱ ἄλλοι = the rest (of the same party).
ἕτερον ποτήριον = *une autre tasse* = a different cup,
ἄλλο ποτήριον = *encore une tasse* = one cup more.

b. The adverbial translation of ἄλλος, *yet* i. e. *in addition*, *apart from*, obviates the illogicality of such phrases as (Xen. An. I. 55.)

οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν =
for there was no grass, nor *yet* any tree.

This use of ἄλλος, which is shared by ἕτερος, is frequent with numerals.

§. 29. **Relative Pronouns.** All relative words belong to that stage of a language in which the *dependence* of certain clauses on a principal one is marked (§. 4.);

and the peculiar function of relative *pronouns* is to introduce the dependent clauses called *adjectival* (§. 1. Obs. 4.). The list in §. 27. shows that there are relative pronouns of quantity (ὅσος, ἡλίκος), and of quality (οἷος), as well as of individuality (ὅς). The indirect interrogatives in that list correspond to what are called compound relatives in English, as

τί λέγει; *ὅ,τι λέγει οὐκ ἤκουσα* =
what says he? I didn't hear what (that which) he says.

Compared with ὅς, which may be called a *definite* relative because of its predilection for a definite antecedent, ὅστις may be called an *indefinite* relative because of its predilection for an indefinite antecedent, as

Ζεὺς ὃς ἐφορᾷ πάντα =
Jupiter who beholds all things,
μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει =
happy *he who* has means and mind.

In its composition, ὅστις is probably an instance of inverse attraction (§. 67. Obs. 2.), on the principle of which it may be resolved, as

νέον ζητῶ ὅστις μοι ὑπηρετήσει =
νέον τινὰ ζητῶ ὅς μοι ὑπηρετήσει =
I am seeking *a lad who* shall serve me.

Another way of making ὅς indefinite is by adding to it the particle ἄν, but this form can be used only with the Subjunctive Group of tenses, as

πράττει ἃ ἄν δόξῃ αὐτῷ = he does *whatever* seems good to him.

On account perhaps of its superior handiness, ὅς is often used for other relatives, especially for ὅστις and οἷος, as

τοιαῦτα λέγεις ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων =
you say such things as no human being would say.

§. 30. **Demonstrative Pronouns.** *a.* The personal predilection of the Greek demonstratives is as follows,

ὅδε = *hic* = questo = this (where *I* am),

οὗτος* = *iste* = cotesto = that (where *thou* art),
ἐκεῖνος = *ille* = quello = yonder (where *he* is).

Examples are

(Eur. Or. 380.) ὅδ' εἰμ' Ὀρέστης = *here I* Orestes am,

(Soph. Aj. 89.) ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ = Halloo! (lit. *you there*) Ajax, a second time I call thee.

(Plat. Phil. 36. d.) ὦ παῖ ἐκείνου ἀνδρός = O child of *yonder* man i. e. of him who is dead,

as if ἐκείνου = 'far away'.

b. The demonstratives are also *paired* according to the personal predilection of each. At the bar, the pleader uses

ὅδε or ὅδ' ἀνήρ = himself or his client (*ego*),
οὗτος = the opposite party (*tu*).

In discourse, what is about to be said, as being still in the speaker's mind, still belonging to the *ego*, is indicated by ὅδε, and what has already been said, as belonging to the person addressed (*tu*), is indicated by οὗτος, as

τεκμήριον δὲ τούτου καὶ τόδε = and of *this* (*which has been stated*), *this* (*which follows*) is also a proof.

Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπεν =
Thereupon Xenophon spoke *as follows.*

In like manner are distinguished

τοιόσδε τοσόσδε τηλικόσδε	relating to what follows	τοιοῦτος τοσοῦτος τηλικοῦτος	relating to what precedes.

Of two things or persons, οὗτος denotes the nearer, or, failing that, the more important; ἐκεῖνος, the remoter, or, failing that, the less important.

c. When two demonstratives are combined, the per-

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* Οὗτος, like *iste*, is used to express a contemptuous reference.

sonal predilection of each still appears, as (Soph. Oed. Col. 138.)

ὅδ' ἐκεῖνος ἐγώ = Here I am, the far-away man (as was supposed).

Similarly, a proverb is introduced by

τόδ' ἐκεῖνο = the following old saying.

Obs. **Augmentatives of Pronouns.** *a.* Any word is emphasized by γε following; but this enclitic is written with ἐγώ and σύ, like the Latin enclitics, in one word, ἔγωγε, σύγε.

b. Definite relatives (§. 29.) are emphasized by -περ, and sometimes δή, as

ὅστις δή = who *indeed*,
ὁσοσπερ = *even* as big as,
οἷός περ = *just* such as.

c. Indefinite relatives (§. 29.) are emphasized by -δη, -δήποτε, -οῦν, which answer to the enclitic -*cunque* in Latin pronouns, as

ὁστισδή, ὁστισδήποτε, ὁστισουν } = *quicunque*, ὁποσοσδή, ὁσοσδήποτε, ὁποσοσοῦν } = *quantuscunque*.

d. Demonstratives are emphasized by suffixing a long oxytone -ί, which absorbs every short vowel, and makes the immediately preceding long vowel or diphthong be regarded as short, as

οὑτοσί, αὑτηί, τουτί = *hicce, haecce, hocce* = celui-ci.

Even adverbs derived from demonstratives are so emphasized, as

ὡδί from ὧδε τουτογί from τοῦτό γε.

e. Here may be noticed οἷός τε. The antecedent τοῖος or τοιοῦτος being understood, οἷος = 'such as', hence 'qualified'; and οἷος is often used in this sense with the infinitive. But more frequently οἷος is strengthened by the enclitic τε, and the meanings 'able', 'possible' emerge, as

οὐ γὰρ φέρειν ὅπλα οἷός τ' ἦν = for he was not *able* to carry arms.

VERBS.

The verb predicates something of an entity,*

§. 31. **Greek Voices.** *a.* As the three declensions were originally one (§. 11.*), so probably were the three

* The personal endings of the Greek verb, which enable

voices, the *-μαι* form being the most ancient, and the primitive conception of the verb being absolute, as of an operation or state of the subject. This absolute conception, in which the neuter and reflexive elements are obvious, would naturally become passive, when viewed with reference to an external *cause*,* transitive when viewed with reference to an external *object*. This primitive condition of the verb is illustrated by the threefold use of *ἐργάζομαι*, as intransitive, passive and transitive.

(Dem.) *ἐργάζονται ἐν τοῖς ἔργοις* =
they *work* in the mines.

(Dion. H. 8. 87.) *σκεύη οἷς ἡ γῆ ἐργάζεται* =
tools with which the land *is worked*.

(Thuc. II. 76.) *οἰκοδόμημα ἐργάζεσθαι* =
to erect (work at) a building.

b. It accords with the above view of the original meaning of the verb that those forms of the perfect and aorist called secondary, and which are known to be more

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it to predicate (§ 1. Obs. 2.), were originally personal pronouns appended to the stem of the verb, as is shewn in the following table, where the *-μαι* form takes precedence as being the oldest, and the *-ω* form is omitted as being a more recent active form than that in *-μι* (§. 31.). The old personal pronouns may be compared with existing pronominal stems, thus

μι σι τι = old personal pronouns,
με σε το = existing pronominal stems,

το being the stem of what is now called the article (§. 27).

Indicative.

		Unaugmented Tenses.		Augmented Tenses.		
Sing.	1.	*-μαι*	*-μι*	(Compare *eram*)	*-μην*	*-ν*
	2.	*-σαι*	*-σι*		*-σο*	*-ς*
	3.	*-ται*	*-τι*	(Compare *erat*)	*-το*	*(-τ)*
Plur.	1.	*-μεθα*	*-μεν*		*-μεθα*	*-μεν*
	2.	*-σθε*	*-τε*		*-σθε*	*-τε*
	3.	*-νται*	*-ντι*	(Compare *erant*)	*-ντο*	*-ον*

* The passive form has actually been evolved from the reflexive in the Scandinavian languages (Latham's Eng. Lang. 4th ed. §. 167. a.); and in the Slavonic languages, the reflexive and passive forms are identical throughout.

ancient than the first perfects and aorists,* often differ from the other parts by being intransitive in meaning, as

from	ἄγνυμι	= I break	ἔαγα = I am broken
„	ὄλλυμι	= I destroy	ὄλωλα = I am undone
„	πήγνυμι	= I fix	πέπηγα = I stick fast
„	ῥήγνυμι	= I tear	ἔῤῥωγα = I am burst open
„	ἀνοίγω	= I open	ἀνέωγα = I stand open
„	ἵστημι	= I make stand	ἔστην = I stood.

c. The first distinction of voice in the Greek verb seems to have been made in favour of specially transitive verbs, the -μαι form passing into -μι, for in the Greek which has come down to us, excepting only εἰμί = I am, and εἶμι = I go — both of which, on account of their elementary meaning and frequent use, are peculiarly subject to irregularities of form — all verbs in -μι are transitive.

d. The form in -ω is of later origin, presupposing the existence of ἐγώ (§. 24.* c.). Accordingly, most verbs in -ω are derivatives, whereas those in -μι are all primitives, and moreover express primary notions, as *give*, *put* &c. The form in -ω, unlike that in -μι, had no special attribution to the transitive meaning, and appeared as a supplanter of both the others, of the -μι form altogether, and of the -μαι form in so far as it was neither strictly reflexive nor strictly passive. In Homer,

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* Generally speaking, the duplicate tenses in Greek were like the duplicate tenses in English, as *spake* and *spoke*, *clomb* and *climbed*, *swoll* and *swelled* &c. i. e., they were few, were primarily dialectical varieties, and in the language at large succeeded one another as old and new. In some of the English duplicates, as in the Greek, the later form is the more decidedly transitive: *swelled* is more decidedly transitive than *swoll*, and *hanged* than *hung*. Still more decidedly in German,

ich blich	= I became white,	I lost colour,
ich bleichte	= I made white,	I bleached.
ich wich	= I became soft,	I yielded,
ich weichte	= I made soft,	I mollified.

the old -μαι form may be seen struggling with the new one in -ω, several verbs of a transitive or neuter signification being used by him indiscriminately in both forms, while others, used by him only in the -μαι form, are used by later writers in the -ω form. Such are ἀκούεσθαι and ἀκούειν, ὁρᾶσθαι and ὁρᾶν, ἰδέσθαι and ἰδεῖν, φλέγεσθαι and φλέγειν (Jelf. §. 363. 5.).

e. The -μαι form, because it retains a monopoly of the reflexive and passive meanings, is the proper form of the reflexive, or middle, and passive *voices* i. e. utterances; the verbs in -μαι which are neither reflexive nor passive in meaning being called *deponents*, as if laying aside the meaning proper to their form. The -μι and -ω forms, on the other hand, which never have a reflexive or passive meaning, are forms of the active voice, the meaning of which may be transitive or intransitive. The paradigms of the Greek verb in grammars would be historically more accurate, if they represented the middle voice as including the perfect and pluperfect tenses, and the passive voice as using all the middle forms excepting the aorist and future, for which two tenses the passive voice has forms of its own.

Obs. 1. **Interchange of Forms.** Many anomalies in the Greek verb are explicable on the above principles. As the newer verbal forms were developed and established according to natural laws, which did their silent work apart from human consciousness, it came to pass that the change from the primitive form in -μαι to the later form in -ω, was made, not uniformly and completely, but partially and with irregularities. In some verbs, the future alone remained of the -μαι form: in others, two futures coexisted, one from the -μαι form, and another from the form in -ω. Witness the following list of "Verbs preferring a Future of the Middle Form" taken from Geddes' Gr. Gram. §. 130.

(Ἀείδω) ᾄδω	Δάκνω	καίω	*πάσχω	στροβέω
ἀκούω	δείδω	*κοτέω	πηδάω	συρίζω
ἀλαλάζω	*διδράσκω	*Λαγχάνω	*πίνω	[Τλάω]

* "Those with an asterisk have no Future Active. Those without an asterisk have one, though rare or late."

ἁμαρτάνω	*Εἰμί	*λαμβάνω	*πίπτω	τίκτω
ἁπαντάω	ἐπαινέω	λάσκω	πλέω	τρέχω
ἀπολαύω	ἐσθίω	*Μανθάνω	πνέω	*τρώγω
ἁρπάζω	Ζάω	*Ναίω	Ῥέω	*τυγχάνω
Βαδίζω	Θαυμάζω	νέω	Σιγάω	*τωθάζω
βαίνω	θέω	Οἰμώζω	σιωπάω	*Ὑστερέω
βιόω	*θνήσκω	*ὀλολύζω	*σκοπέω	*Φεύγω
βλώσκω	*θρώσκω	ὄμνυμι	σκώπτω	*Χανδάνω
βοάω	Κάμνω	*ὁράω	σπουδάζω	*χάσκω
Γελάω	κερδαίνω	*ὀτοτύζω	*στοναχέω	*χωρέω.
γοάω	κιχάνω	Παίζω		

In like manner, since the reflexive and passive senses are akin, and their verbal expression was originally the same, it is not wonderful that the forms which became specially reflexive or middle should be occasionally used in a passive sense, and that the forms which became specially passive should be occasionally used in a reflexive sense. The most signal illustration of this is the future *middle* which, particularly in Attic Greek, is taken in a passive sense, in prose when the passive form was not in use, and in poetry when the middle form suited better the verse. Witness the following list of "Verbs (chiefly pure) having Future Middle with Passive sense" taken from Geddes' Gr. Gram. §. 131.

Ἀδικέω	Ἑάω	Λανθάνω	Παιδεύω	τελέω
ἀλγύνω	εἴργω	λέγω	παρηγορέω	τηρέω
ἀμφισβητέω	εὐλογέω	λυπέω	πέρθω	τιμάω
ἀνδραποδίζω	ἐχθαίρω	Μαρτυρέω	πλύνω	τρίβω
ἀνιάω	Ζημιόω	μαστιγόω	ποιέω	τύπτω
ἀπιστέω	Ἰσχναίνω	μνημονεύω	πολεμέω	Τῶ
ἄρχω	Καλέω	Νομίζω	πολιορκέω	Φέρω
αὐαίνω	καταφρονέω	Ξηραίνω	Στερέω	φθείρω
αὐξάνω	κηρύσσω	Οἰκέω	στρεβλόω	φιλέω
ἀφαιρέω	κινέω	ὁμαλίζω	στυγέω	φρουρέω
Βλάπτω	κραίνω	ὁμολογέω	Ταράσσω	Ὠφελέω
Δηλόω	κωλύω	ὀνειδίζω	τελευτάω	

Obs. 2. **Deponents.** Deponent verbs are called middle or passive, according as their aorists take the middle or the passive form. the aorist of the passive form however not having necessarily a passive sense. The following list of passive deponents, the aorists of which though passive in form are not passive in meaning, is taken from Curtius' Gr. Gr. §. 328. 2.

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* "Those with an asterisk have no Future Active. Those without an asterisk have one, though rare or late."

ἄγαμαι	δέομαι	εὐλαβέομαι	ἀπο- } νοέομαι
*αἰδέομαι	δέρκομαι	*ἤδομαι	*δια- } νοέομαι
ἀλάομαι	*διαλέγομαι	*ἐν- } θυμέομαι	ἐν- } νοέομαι
ἀμιλλάομαι	δύναμαι	προ- } θυμέομαι	προ- } νοέομαι
*ἀρνέομαι	ἐναντιόομαι	*ἐπι- } μέλομαι	*οἴομαι
*ἄχθομαι	ἐπίσταμαι	μετα- } μέλομαι	σέβομαι
βούλομαι			φιλοτιμέομαι.

Some deponents have had both forms of the aorist, but at different epochs; thus *ἠρασάμην* is Homeric, *ἠράσθην* Attic, without any difference of meaning. And both forms, the really contemporaneous and the antiquated, are sometimes found in the same writer; thus *μέμψασθαι* and *μεμφθῆναι* are both found in Euripides. But when both forms are really contemporaneous, the passive form has a passive meaning, as (Jelf. §. 368. 3. b.)

δέξασθαι	= to receive	*δεχθῆναι*	= to be received,
βιάσασθαι	= to force	*βιασθῆναι*	= to be forced,
κτήσασθαι	= to acquire	*κτηθῆναι*	= to be acquired,
ἰάσασθαι	= to heal	*ἰαθῆναι*	= to be healed,
θεάσασθαι	= to gaze at	*θεαθῆναι*	= to be gazed at,
ὀλοφύρασθαι	= to lament	*ὀλοφυρθῆναι*	= to be lamented,
λογίσασθαι	= to reckon	*λογισθῆναι*	= to be reckoned,
αἰνίσασθαι	= to beat	*αἰνισθῆναι*	= to be beaten,
ἀκέσασθαι	= to cure	*ἀκεσθῆναι*	= to be cured,
ἀποκρίνασθαι	= to answer	*ἀποκριθῆναι*	= to be divided.

Obs. 3. **Middle Voice.** *a.* The reflexive voice is called *middle* because, the subject being represented in it as directly or indirectly the object also, this voice stands in respect of meaning between the active and the passive. The reflexive meaning takes various forms, as

Indirect	*ἀποπέμπομαι*	= I send away *from myself*	(Gen.)
Indirect	*παρασκευάζομαι*	= I provide *for myself*	(Dat.)
Direct	*λούομαι*	= I bathe *myself*	(Acc.)

b. The *direct* reflexive reference is universal with verbs denoting an action performed on one's own body, as *clothing*, *anointing*, *crowning*, *strangling*. But except with such verbs, and with those which are causative in the active voice, as *φοβέω* = 'I make *another* afraid', *φοβέομαι* = 'I make *myself* afraid' i. e. 'I fear', the directly reflexive reference is generally, and in case of emphasis always, expressed by a reflexive pronoun (§. 25.) with the active, as

ἐθίζω ἐμαυτόν = I accustom myself,
δέρομαι = I'm cudgelling myself,
δέρω ἐμαυτόν = it's myself I'm cudgelling,

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* Those with an asterisk have a future of the passive form besides the more common one of the middle form. (Curtius' Gr. Gr. §. 328. 2.)

and sometimes even with the middle, as
(Thuc. I. 31. 7.) *οὐδὲ ἐσεγράψαντο ἑαυτούς* = nor had they inscribed themselves,
(Xen. Cyr. II.) *Κῦρος δὲ αὐτῷ σκηνὴν μὲν κατεσκευάσατο* = Now Cyrus prepared a tent for himself.*

c. The indirectly reflexive reference is more apt to escape notice, because it is seldomer represented by a separate word in English, as

ἀμύνασθαι τοὺς πολεμίους = to keep off (from one's self) the enemies,
ἀπώσασθαι κακά = to drive away (from one's self) ills,
καταστρέψασθαι τὴν χώραν = to subjugate (to one's self) the country,
πορίσασθαι πλοῦτον = to procure (for one's self) wealth.

Because in Greek, as in English, the context often implied unmistakably the reflexive reference, the Greeks sometimes neglected the middle as an instrument of precision, using the active voice instead of it or interchangeably with it, as (James IV. 2.)
αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε =
ye ask and receive not, because ye ask (for yourselves) amiss.
(Xen. Cyr. VII. *δ*.) *ὥστε, ἤν τι καὶ κλέψωσι, τὰ ἑαυτῶν κλέψονται* = so that, if they steal anything, they shall steal their own.

d. Very frequent is the use of the middle to convey weakly the force of a possessive adjective pronoun (§. 26.) used reflexively of course. Mark the difference between

λούω τὴν κεφαλήν = I wash the head (of some one else),
λούομαι τὴν κεφαλήν = I wash my head.

τὰ κρέα ἔθη ἐπὶ τὰ γόνατα = he laid the meat on the knees (of some one else),
τὰ κρέα ἔθετο ἐπὶ τὰ γόνατα = he laid the meat on his (own) knees.

e. In the plural number, the reflexive meaning often becomes reciprocal. This commonly happens with verbs denoting intercourse of whatever kind, social, mercantile, warlike, between man and man, as

ἀσπάζονται = *ils s'embrassent* = they embrace (one another),
συντίθενται = *ils se conviennent* = they agree (with one another),

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* These are examples of redundancy in language. Other examples are the addition of the article to *ταὐτόν* and *θάτερον*, *ἐκ Διόθεν* (Hesiod Op. 763); our own '*from* whence'; and the Italian *con meco*, *con teco*, *con seco*, for the simple *meco*, *teco*, *seco*.

διαλέγονται = *ils s'entretiennent* = they converse (with one another),

μάχονται = *ils se battent* = they fight (with one another),

σπένδουσιν = they pour out libations,

σπένδονται = they pour out libations with each other; hence, they make a treaty with each other.

Obs. 4. **Active ~ Middle.** The middle has often a meaning quite different at first sight from that of the active, but capable generally of being connected with it by tracing out the reflexive reference. For brevity's sake, the middle only is given in the following lists, but Englished so as to show clearly the meaning of the active voice.

a. Causatives explain themselves, as

αἰσχύνομαι = I make myself ashamed = I am ashamed at,
γεύομαι = I make myself taste = I taste,
κοιμάομαι = I put myself to sleep = I sleep,
παύομαι = I make myself cease = I cease,
φοβέομαι = I make myself afraid = I fear.

These are always causative in the active voice; but the Greeks, like the English, often use causatively verbs not causative in themselves. As the English seldom imitate the precision of the French, who always distinguish between *bâtir* and *faire bâtir;* so did the Greeks seldom exhibit the precision of the Romans, who usually distinguished between *facere* and *curare faciendum*. The context shows when the sense is causative, as

Ἀλέξανδρος τὴν πόλιν κατέσκαψεν =
Alexander *caused* the city to be razed to the ground.

The causative use of verbs not causative in themselves is more frequent in the middle voice than in the active. Examples are

ἀπολύομαι = I get freed for myself = I ransom,
γράφομαι = I get the authorities to write down some one's name for me = I publicly accuse him,
δανείζομαι = I get some one to lend to me = I borrow,
μισθόομαι = I get some one to let something to me = I hire it,
πρεσβεύομαι = I get some one to be ambassador for me = I send an ambassador,
τίνομαι = I make some one pay to me = I punish him,
χράομαι = I get a response given me = I consult an oracle,
γαμέομαι = I let some one marry me = *nubo* = I (a woman) give myself in marriage; but in the case of a parent = I get some one to marry my child = I give my child in marriage.

b. Subjective middles are those which express a *mental state* or act corresponding to some outward fact or operation denoted by the active voice, as

ἀγάλλομαι = I adorn myself, hence plume myself,
αἱρέομαι = I take to myself, hence prefer,
ὀρέγομαι = I stretch myself out, hence desire,
ὁρίζομαι = I set my bounds, hence define,
ποιέομαι* = I make for myself, hence estimate,
πολιτεύομαι = I am a citizen for myself, hence act as a citizen,
σκοπέομαι = I look at for myself, hence consider.

c. In many cases, the reflexive reference itself suffices, when duly considered, to explain the apparently great difference of meaning between the active voice and the middle, as

ἀναμιμνήσκομαι = I remind myself = I remember,
ἀπέχομαι = I keep myself off = I abstain,
βουλεύομαι = I counsel myself = I deliberate,
λανθάνομαι = I escape my own notice = I forget,
πείθομαι = I persuade myself = I obey,
περαιόομαι = I take myself across = I cross (a river),
στέλλομαι = I despatch myself = I start,
φυλάσσομαι = I guard myself = I beware,
ἀποδίδομαι = I give away for myself = I sell,
μεταπέμπομαι = I send after (some one) for myself = I summon (him).
νόμους θεῖναι = to make laws, said of the thirty tyrants,
νόμους θέσθαι = to make laws (for themselves), said of the citizens,
φράζομαι = I say to myself = I think.

Obs. 5. **Modern Parallels.** *a.* In English, the reflexive form is so awkward, requiring the use of an inharmonious dissyllabic pronoun (*myself* &c.), and often a pronoun (*from* or *for*) to boot, that it is used only when it cannot be avoided, which is seldom. Latham says that *I fear me*, used by Lord Campbell in his Lives of the Chancellors, is the fragment of an extensive system of reflexive verbs, developed in different degrees in the different Gothic languages, and in all more than in the English. (English Language §. 391.) To *bethink one's self*, to *betake one's self* are examples of the very few English verbs which can be used only as reflexives.

b. In German, French and Italian, the reflexive form, being convenient, is much used, especially to distinguish the intransitive meaning of verbs from the transitive, which is also a function of the Greek middle, as

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* On the same principle perhaps, ποιέω λόγον = 'I compose a speech', after the analogy of ποιέω ἅμαξαν = 'I build a waggon', an external operation; but ποιέομαι λόγον = 'I deliver a speech', as if this were a more purely mental achievement.

ἡ γῆ κινεῖται
Die Erde bewegt ſich
la terre *se* meut
la terra *si* muove
} = the earth moves.

In Italian, the reflexive form has also acquired the genuine passive sense, proof of which is that it is followed by the agent, as

la virtù *si ama* da tutti
ἡ ἀρετὴ φιλεῖται παρὰ πάντων
} = virtue is beloved by all.

c. Modern Greek supplies strong corroboration of the views given in this section. The substitution of the form in *-ω* for the older one in *-μι*, begun in classical times, has been completed in the extinction of the latter: *δίδω* is now said for *δίδωμι*, *θέτω* for *τίθημι*, and so on. Even the substantive verb, rather than retain the *-μι* type, has conformed to that in *-μαι*, thus *εἶμαι*, *εἶσαι* *κ. τ. λ.* The *-μαι* form, though the most ancient of all, has survived, more perhaps on account of its passive than its reflexive force, which latter however has not been lost; *φιλούμεθα*, for example, is good Romaic Greek, as it was good classical, for 'we kiss one another'. The gradual substitution throughout the classical era of aorists of the passive form for aorists of the middle in deponent verbs (§. 31. Obs. 2.) has been completed by the extinction of the latter, so that now we have *ἐδέχθην* = 'I received', instead of *ἐδεξάμην*, just as in the New Testament we have *ἀπεκρίθην* = 'I answered', instead of *ἀπεκρινάμην*, which is alone classical in that sense. Farther, as often in classical Greek, so, constantly in Romaic, the perfect participle of deponents has a passive signification.

§. 32. **Moods of the Verb.** Moods are groups of verbal forms distinguished to the eye by terminations proper to each group, and representing to the mind the operation denoted by the verb under various *modes* or aspects. The aspects under which an event may be regarded are far more numerous than the moods of any verb (§. 1. Obs. 1.*); consequently, each mood performs more functions than one. On the other hand, the same function is sometimes performed by several moods; for between moods, as between parts of speech and between cases (§. 11. b.), there are no boundary-lines, but only boundary-territories. Each mood has its magistral or ruling function, after which usually it is named. The *Indicative* mood is so named because, though it puts

questions and even suppositions, its primary function is to *indicate* or point to what has been, is being, or is to be realised out there in the world of *facts*: and the *Subjunctive* Mood is so called, because its primary function is to *subjoin* or subordinate (to a principal statement made by the Indicative) what exists only in here in the world of *conceptions*, at any rate what is for the time being represented only as a *conception*. The *Optative* Mood however owes its name not at all to its primary function, but to that function which alone it retained in the decadence of the language, viz. that of expressing wishes (*optata*). In classic Greek, what is now called the Optative Mood was a group of truly *Subjunctive* forms used after the augmented tenses of the Indicative, as the forms called Subjunctive in grammars were used after the unaugmented tenses of the Indicative. Here is an illustration.

1. How to *subjoin a conception*, say an aim, to a *fact* stated by the unaugmented Indicative:

Ἀθήνησι { *διατρίβει* = he is living; *διατρίψει* = he will live; *διατέτριφε* = he has been living } at Athens,
ἵνα τὴν Ἑλλάδα γλῶσσαν ἐκμάθῃ = that he *may master* the Greek tongue.

2. How to *subjoin a conception*, say an aim, to a *fact* stated by the augmented Indicative:

Ἀθήνησι { *διέτριβε* = he was living; *διέτριψε* = he lived (once); *διετετρίφει* = he had been living } at Athens,
ἵνα τὴν Ἑλλάδα γλῶσσαν ἐκμάθοι = that he *might master* the Greek tongue.

The *Imperative* Mood is so called, because it represents the action denoted by the verb as commanded (*imperatum*). The *Infinitive* merits its name by being unlimited (*infinitum*) not only in respect of number and person

(§. 1. Obs. 2.), but also in respect of *modal* meaning, representing the action denoted by the verb under no particular aspect, but absolutely.

§. 33. **Tenses of the Indicative.** To the eye, the Indicative tenses in all the three voices divide themselves into two sets, the augmented and the unaugmented. Closer inspection reveals other marks of this division into two: the termination of the 3d person dual is in the augmented tenses *-ην*, in the unaugmented *-ον*, and, in the Indicative Middle, the terminations are distinguished as follows,

Augmented tenses Sing. *-μην -σο -το* 3d Plur. *-ντο*,
Unaugmented tenses Sing. *-μαι -σαι -ται* 3d Plur. *-νται*.

This difference of form answers to a difference of meaning, the augmented tenses all relating to the past, the unaugmented all to the present. The unaugmented tenses may be called Principal and Determinate: *Principal*, because from them the others are derived; *Determinate*, because, referring to the moment of speaking, a moment *determined* by the very act of speaking, they make a complete sense of themselves, without any farther specification of time.

Present *γράφω* = I am writing at
Future *γράψω* = I shall write after } the present time.
Perfect *γέγραφα* = I have written before

The augmented tenses may be called Historical and Indeterminate: *Historical*, because referring to the past;* *Indeterminate* because, the past not being, like the present, a *moment*, and a moment determined by the act of speaking, but a *space* of time, they do not make a complete sense of themselves, and require some se-

* When the present tense is used in the representation of past events (§. 34. a.), it is called the *historic* present, and takes rank with the properly historical tenses in all applications of the law for the sequence of tenses (§§. 32. 40.).

parate specification of time, expressed or understood, to *define* their reference.

Imperfect ἔγραφον	=I was writing	incompleted action at	some past time.
Aorist ἔγραψα	= I wrote	completed action in	
Pluperfect ἐγεγράφειν	=I had written	completed action before	

The augmented tenses are derived from the unaugmented, the imperfect from the present, the aorist from the future, and the pluperfect from the perfect, and that always in the same way viz. by prefixing the augment, which is the sign of the past. The second of these formations presents a great difficulty; for it is inconceivable how the *meaning* of the aorist should have been derived from the *meaning* of the future. The temptation is great to conjecture that the future was once a present, and that while this quondam-present became astricted to the future signification, its past still remained a past.*

* The following considerations may serve to shew the feasibility of the supposition in the text. The two most necessary tenses are a present and a past. They were the only tenses in Anglo-Saxon, as they are now the only simple tenses in English; and in the older Anglo-Saxon, the present performed the functions of the future, the use of *shall* and *will* as auxiliaries being a later invention. The history of the Anglo-Saxon *substantive* verb is remarkably pertinent. It had duplicates of the present indicative viz. *am* and *beo;* and the latter of these, after being driven out of the present Indicative, as it is now in the course of being driven out of the present Subjunctive also, still retained possession of the future, the functions of which it discharged *alone* for a while, though afterwards obliged to share them with *shall* and *will.* (Latham's Eng. Lang. §. 276. Hunter's Anglo-Saxon Grammar pp. 17, 21.) Had duplicates of the present existed *generally* in the Anglo-Saxon verb, it is highly probable that one of them would have become astricted to the future, and that the aid of *shall* and *will* would never have been required. This would seem to have been the course of development in Latin verbs of the third and fourth conjugations. In Latin as in Greek, the -μι and -ω forms of the verb met, witness

§. 34. **Present Indicative.** *a.* The Greek present expresses the action or state denoted by the verb as a *process* beginning now, or if begun, as continuing now; and answers accordingly to all the forms of the English present except the emphatic, which is rendered by particles.

γράφω = I write = habitual or recurrent action.

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inquam and *inquio;* but, whereas in Greek the old *-μι* form maintained its ground throughout the classical era as a present Indicative for a limited number of *transitive* verbs, in Latin it yielded up the present Indicative to the *-ω* form, and took refuge itself in the future Indicative and in the Subjunctive. Hence the similarity of *dicam, dices, dicet* &c. and *dicam, dicas, dicat* &c., the *-m* of the first person being the representative of the Greek *-μι*. Now this *may* have been the course of development in Greek; at some remote period *γράψω*, or what it now represents, *may* have been a rival present with *γράφω*, or with what it now represents; and in that case one can easily understand how *ἔγραφον* should have appropriated the continuative sense 'I was writing', and *ἔγραψα* the aorist sense 'I wrote'. The duplicates of the Greek perfect shewed a tendency to adopt different meanings (§. 31. b.), and in no language do coexisting lingual forms preserve a perfect equivalence. Thus in English 'I write' seldom means 'I am now writing', but generally 'I am in the habit of writing'; and 'wrote', which could once express 'I was writing', now cannot. The present in its widest acceptation includes the future, and is sometimes used for it (§. 34. a.) Some Greek futures are undoubtedly old presents, as

Fut. of *πίνω*, *πίομαι* later *πιοῦμαι*
Fut. of *ἐσθίω*, *ἔδομαι* later *ἐδοῦμαι*,

εἶμι being the most remarkable instance because paralleled exactly in English,

αὔριον εἶμι εἰς τὴν πόλιν =
to-morrow I *am going* into town.

The natural meaning of the aorist, viewed as a past form of the future, is potential, as *will, would, shall, should;* werde, würde; *aurai, aurais:* and this potential meaning the Greek aorist also had (§. 43. a.). It will appear less wonderful that *ἔγραψα* did not become simply potential when *γράψω* became simply future, if it be considered that every past, as such, is capable of being used potentially (Jelf §. 858, 1. 2.).

γράφω = I am writing = single incompleted action.

γράφω γε δή = I do write = emphatic form of 'I write'.

Prolonged action in the present is emphatically marked by the addition of ἔχων, as

τί ληρεῖς ἔχων; = why do you keep talking nonsense?

Any space of time including the present moment, i. e. the moment of speaking, is deemed present, as the present month or year, or reign, one's whole life hitherto, even the entire duration of the existing order of things. Hence, general truths, including maxims and proverbs, are expressed in the habitual or recurrent present; though the Greeks had also a special form, φιλέω or θέλω with the infinitive, much used by Herodotus, to mark natural necessities, as (Herod. III. 82.)

ἐν δὲ ὀλιγαρχίῃ . . . ἔχθεα ἴδια ἰσχυρὰ φιλέει ἐγγίνεσθαι = but under an oligarchy, strong personal enmities *naturally arise.*

Hence also the admissibility, for the sake of vividness, of the present tense both in narrating past events and in predicting future ones; but this use of the present is sometimes made with un-English boldness in Greek poetry, as (Eur. Bacch. 2.)

Διόνυσος, ὃν τίκτει ποθ' ἡ Κάδμου κόρη =
Bacchus, whom the daughter of Cadmus erewhile *bore.*

b. Two uses of the Greek present are un-English. In one, derived from the idea of *incompleted* action, it marks the *attempt* or *disposition* to do a thing, as

ἀφαιρεῖς τὰ ἐμὰ κειμήλια = you are *for* taking away my jewels.

This sense is more expressly brought out by μέλλω, which is particularly common with εἰ, as

εἰ ἔμελλον τοῦτο πράξειν = If I were *for* doing that.

In the other, with πάλαι or some similar word, the Greek

present is used to denote an operation that has continued up to the moment of speaking, as

πάλαι τοῦτο θεάομαι
jam pridem hoc *aspicio*
je le *regarde* depuis longtemps
} = I *have been looking at* it for a long time.

The full Greek form for this meaning is the rarely used compound perfect, as

πάλαι θαυμάσας ἔχω = I *have* long *been wondering*.

Obs. **Past Act ~ Present State**. *a*. Compare

Past Act	*Present State*
The flower *has* faded.	The flower *is* faded.
The man *has* fled away.	The man *is* fled away.
The race *has* begun.	The race *is* begun.
He *has* died.	He *is* dead.

Though each of these forms may be used for its corresponding one, the two are not equivalent; for the one carries the mind back to a past act, while the other holds up to view the permanent, still subsisting state which resulted from the past act. This distinction is marked as above in the case of all English verbs implying motion. The only Greek verb of the active form where it comes into play is

ἥκω = I *am* come, rather than I *have* come:

similarly, the deponent

οἴχομαι = I *am* gone, rather than I *have* gone.

b. The Greek present *passive* always denotes the present *act*, and must be translated accordingly, as

ἡ οἰκία οἰκοδομεῖται
domus aedificatur
} = the house is being built, or is building,

not 'is built', which would denote the present *state*, and be rendered in both Greek and Latin by the perfect tense. Hence,

τετέλεσται = it *is* finished (lit. *has been* finished).

What betrays the tiro is, that in English one and the same present passive form expresses with some verbs the present act, and with others the present state, as

The boat is rowed (pres. *act*) by two men.
The hero is crowned (pres. *state*) with laurel.

It is all one whether we say *is rowed* or *is being rowed*, because the action of rowing does not result in a permanent state that can be described as 'rowed'; but whenever, as in the case of *crowning*, the action denoted by the verb results in a permanent state that can be described by the past participle passive of the verb, the two English forms cannot be interchanged, and are represented in Greek as follows,

τράπεζα παρατίθεται (pres.) *ἡμῖν* =
a table is being set for us,
} Present Action

τράπεζα παρατέθειται (perf.) ἡμῖν = a table is (lit. has been) set for us. } Present State resulting from past Action (§. 36. Obs. 1.)

§. 35. **Future Indicative.** The Greek simple future answers to the English as interpreted by *shall* and *will*. The imperative force of these auxiliaries is expressed interrogatively by the simple Greek form, as

οὐ λαλήσεις; = will you not speak? = you shall speak.
οὐ μὴ λαλήσεις; = will you not not-speak? = will you not be silent? = you shall not speak.

Used positively, the Greek future expresses, like the English, politely a desire, as

φράσεις μοι = you will tell me i. e. (politely) tell me.

(Od. II. 270.) Τηλέμαχ' οὐδ' ὄπιθεν κακὸς ἔσσεαι, οὐδ' ἀνοήμων = Henceforth, Telemachus, you will be (i. e. be you) neither cowardly nor foolish.

Particularly worthy of notice is the use of the future Indicative in an imperative sense with ὅπως, as if by an ellipsis of ὁρᾶτε or some such word, as (Xen. An. I. 7. 3.)

ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε = (see) that ye be men worthy of the freedom ye possess.

The only un-English use of the simple future is a very occasional one dictated by the *usus ethicus*, witness the τί λέξεις of Euripides, used in reference to something dreadful that has just been said, as if equivalent to τί λέγεις or τί ἔλεξας, but best represented in English by 'what would you say' or 'what do you mean to say,' both which expressions have in them a future element. The resolution of the simple future by θέλω, which began even in classical times, as (Herod. I. 109. 12.)

εἰ δὲ θελήσει . . . ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἡ τυραννίς = if the sovereignty *shall* devolve on this daughter,

and is the established form in Modern Greek, is rare in ancient authors, and not to be imitated.

Obs. 1. **Future-Perfect.** This tense marks an event as future in relation to the moment of speaking, but past in relation to some other event also future; and in its forms accordingly, both in its active form which is compound, and in its passive form which is simple, a future element and a past one are united, as

πεποιηκὼς ἔσομαι = I shall have made,
ἐργασμένος ἔσομαι = I shall have worked,
διεφθαρμένος ἔσομαι = I shall have been corrupted,
πεπράξεται = it will have been done.

But the Greeks did not care to mark the distinction of priority within the future, any more than within the past (§. 39.); and accordingly the future-perfect is little used. Not many passive verbs had the simple form, and the only instances of it in the active voice are *ἑστήξω*, *τεθνήξω*.

When the perfect of the *-μαι* form has the force of a present, the future derived from it has the force only of a simple future, as

κέκτημαι = I possess *κεκτήσομαι* = I shall possess.

In other instances also, the future-perfect has the force of a simple future, the place of which it even usurped in some verbs, as in *κόπτω*, *πανύω*, *πιπράσκω*, particularly in Attic. But instead of the future-perfect forms, Greek authors commonly used the simple future both in principal and in dependent clauses; also the aorist of the Subjunctive Group after conjunctions ending in *-αν*, and after relative pronouns with *ἄν*, the aorist Indicative being then often in the principal clause with a future-perfect meaning, as

ἐὰν ταῦτα λέξῃς, *ἁμαρτήσῃ* or *ἥμαρτες* =
if you say that, you will err, or will have erred.

No doubt *λέξῃς* is here used as a future-perfect, but still its proper equivalent in English is the correspondingly brief form above given. The clumsiness of the future-perfect forms in English, and even in Greek, is one reason why they are rather avoided in both languages.

Two Greek uses of this tense in its simple form are peculiar.

a. As the *perfect* passive is used to denote a permanent state in present time (§. 34. Obs. b.), so its derivative, the future-perfect passive is used to denote a permanent state in future time, as (Hes. Op. et Dies)

Ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν =
But yet good *will continue mixed* with evil.

b. The future-perfect passive is also used to denote an immediate future, on which account it is styled *paulo-post* in grammars, as (Aristoph. Plut. 1027.)

φράζε καὶ πεπράξεται = speak, and it *is done.*

A periphrasis for the paulo-post future may be formed in all the voices with *μέλλω* and the infinitive, as

μέλλω γράψειν = *scripturus sum* = I am now going to write,
but *γράψω* = *scribam* = I shall (some day) write.

Obs. 2. **Greek Future Indicative ~ Latin Present and Imperfect Subjunctive** (§. 40. Obs. 1. b.). In final clauses introduced by relative words, the Greek future Indicative corresponds to the only tenses of the Latin Subjunctive that mark future time, viz. the present and imperfect, as

(Xen. An. I. 3. 14.) *ἡγεμόνα αἰτεῖν Κῦρον ὅστις (ἡμᾶς) . . . ἀποίσει* = to ask of Cyrus a guide *who shall lead* us *back* (*qui reducat*.

(Thuc. IV. 128. 5.) *ἔπρασσεν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται, τῶν δὲ ἀπαλλάξεται* = he took measures *by which he might* most speedily *reconcile himself* to the one set, and *detach himself* from the other (*quomodo . . . compositionem faceret . . . dissociaretur*).

In English, a past verb in the principal clause necessitates a past verb in the dependent ones, the time in both alike being measured from the moment of speaking; but in Greek, the time of the dependent verb is measured from that of the principal one. Hence the two-fold translation of the same future, as

(*αἰτῶ ἡγεμόνα*) *ὅστις ἀποίσει* = *qui reducat* = (I ask for a guide) who shall bring back,

(*ἤτουν ἡγεμόνα*) *ὅστις ἀποίσει* = *qui reduceret* = (I asked for a guide) who should bring back.

This use of the Greek future Indicative for the Latin Subjunctive, and its very extensive use in an Imperative sense are circumstances according with and partly accounting for the fact that in Greek the Subjunctive Group and the Imperative Mood have no future tense.

§. 36. **Perfect Indicative.** The Perfect Indicative is truly a Present Perfect, expressing the action or state denoted by the verb as a *process* completed within a space of time reaching up to the present, or if not completed, advancing to completion now.

The simple form,

γέγραφα = I have written, I have been writing,

is sometimes expanded into another, which marks the action or state more strongly as a *process*,

θαυμάσας ἔχω = I have been wondering.

Though grammars give the same prominence to the perfect and its derivative the pluperfect as to the other tenses of the Indicative, yet the perfect and pluperfect, particularly in their active forms, are wanting in a multitude of verbs; and even when they exist, they are

sparingly used in the Indicative, and very much more sparingly in the other moods. In these respects, the Greek perfect contrasts with the English one, which exists in almost all verbs, and is most freely used. In one case only is the use of the Greek Perfect *active* indispensable, viz. when the connexion of a past event with the present is to be specially marked, most commonly by the continuance of its effects up to the present time; and for this particular purpose, the Greek perfect is used even where the English one cannot be, as of actions severed from the present in respect of time by the death of the actors: e. g. (Xen. Cyr. I. 3. 18.)

οὗτος μὲν γὰρ (sc. Astyages) *τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν* = for Astyages *made* himself master of all Media.

But this un-English use of the perfect is German. "The perfect is employed (in the German historical style) to distinguish facts and deeds as having had a great and lasting effect, and as being of universal importance, as Nachdem dies in langen, ſchweren Kämpfen geſchehen war, hat ſie Julius Cäſar in ihrer Heimath aufgeſucht, und in jenen Feldzügen überwunden = 'After this had been accomplished by long and severe struggles, *did* Julius Cæsar *seek* them *out* in their own homes, and *subdue* them in those campaigns'". (Weisse's Grammar p. 83.)

Obs. 1. **Perfect ~ Present.** *a.* When the action denoted by a verb is such that, as soon as completed, it either necessarily passes, or at any rate may pass into a permanent state, the perfect tense may be translated by a present describing the permanent state as an effect of the past action; and that not only in the passive voice (§. 34 Obs. b.), but also in the middle and active, as

δέδεμαι	= I have been bound	= I am bound,
κέκλημαι	= I have been named	= I am called,
βεβούλευμαι	= I have counselled myself	= I am determined,
ὄλωλα	= I have perished	= I am undone,
τέθνηκα	= I have died	= I am dead,
*τεθαύμακα**	= I have wondered	= I wonder,

* So in Italian, *ho capito* = 'I have understood' = 'I under-

οἶδα (vidi)	= I have seen	= I know,
κέκτημαι	= I have aequired	= I possess.

But this usage is most frequent with the perfect passive, because permanent effects are more likely to appear in the person or thing that is passive than in the person or thing that is active in any transaction. This is probably the reason why the perfect passive is seldomer wanting in Greek verbs than the perfect active; and certainly whenever the present *state* is to be expressed by the passive of a transitive verb, the use of the perfect tense is indispensable (§. 34. Obs. b.).

b. The perfect, when used to convey a general truth is best translated by the present, as (Xen. Cyr. IV. 2. 26.)

Οὐδέν ἐστι κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας = Nothing is more lucrative than victory; for the conqueror *carries off* — as if *'has ever carried off'* — everything at once, even the men and the women.

Obs. 2. **Perfect ~ Aorist.** *a.* The tense which prevented the Greek perfect from taking possession of the extensive domain occupied by the English perfect is the Aorist, the peculiarity of which tense is that it expresses the action denoted by the verb not as a process, but as a *point.* The same object, say a cedar-pencil, according as it is looked at side-wise or end-wise, seems a *line proceeding*, or a *single point.* So the same past event may be viewed either as a process (▬▬), or as a point (•). Now in a historical retrospect, events are looked at end-wise, unless indeed the purpose be not narration, but description (§. 37.); and as the perfect represents a past event not as a process merely, but as a process limited by connection with the present, it came to pass that, except where connexion with the present was to be specially marked, the aorist was preferred. In the following examples, although in English the perfect must be preferred to the aorist, or the aorist to the perfect, according as the understood specification of time does or does not reach up to the present, in Greek the aorist would on either supposition be preferred.

Perf.	Have you sent away the messenger?	I have.
	Ἆρα ἀποπέπομφας τὸν ἄγγελον;	*Ἀποπέπομφα.*
Aor.	Did you send away the messenger?	I did.
	Ἆρα ἀπέπεμψας τὸν ἄγγελον;	*Ἀπέπεμψα.*

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stand'. In the case of verbs implying mental perceptions naturally continuous, either the present or the perfect may be used in English, as

ἄρτι μανθάνω = I just learn = I have just learned.

Perf. { Have you ever seen the Queen? — I have.
Ἆρα ἑώρακάς ποτε τὴν βασίλισσαν; — *Ἑώρακα.*

Aor. { Did you ever see the Queen? — I did.
Ἆρα εἶδές ποτε τὴν βασίλισσαν; — *Εἶδον.*

The two forms are interchanged in (Ar. Nub. 238)

ΣΤΡ. . . . ἵνα με διδάξῃς ὧνπερ οὕνεκ' ἐλήλυθα.
ΣΩ. Ἦλθες δὲ κατὰ τί; =

Strep. . . . that you may teach me those things for the sake of which *I have come.*

Soc. And for what *did you come?*

Here *ἐλήλυθα* = 'have come and now am here' = 'am come' (§. 36. Obs. 1. a.). The greater handiness of the aorist forms is another reason for their being preferred to the perfect forms.

b. It is worth noting that in Latin the perfect and aorist were represented by one and the same form. Whether the Latin perfect was formed on the model of the Greek perfect by reduplication, as *cecidi, tetigi,* or on the model of the Greek first aorist by the assumption of a sibilant into the final syllable of the present, as *rexi, scripsi,* each Latin perfect represented the Greek perfect and the Greek aorist; and the context alone shewed which of the two meanings was intended, as

Perf. *ἐλήλυθα ἵν' ἴδω = veni ut videam =*
I *have come* that I *may* see.

Aor. *ἦλθον ἵν' ἴδοιμι = veni ut viderem =*
I *came* that *I might* see.

The French and Greek languages present opposite phenomena in the struggle of tenses; for the French perfect is encroaching on the domain of the French aorist as far as the Greek aorist encroached on the domain of the Greek perfect: *j'ai écrit* is now commonly said where *j'écrivis* might be said.

c. Except when the English perfect cannot be used at all in translating the Greek perfect, because the time of the events is by some specification or indication severed from the present (§. 36.), the distinction between the perfect and the aorist is as faithfully observed in English as in Greek. In the following crucial passage, the English verb follows the Greek one step by step with equal power of expression (Isocr. p. 163. a.)

ὁ μὲν τοίνυν πόλεμος ἁπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γὰρ πενεστέρους πεποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε, καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς = of all that has been mentioned then the war *has deprived* us; for it *has made* us poorer, and it *compelled* us to undergo many dangers, and it *has set* us *at variance* with the Greeks, and in every way it *has made* us *wretched.*

Each of the above perfects denotes an action such that, as soon as

completed, it was as it were transformed into a permanent effect, thus:

has deprived us,	therefore	we *are* deprived,
has made us poorer,	-	we *are* made poorer,
has set us at variance,	-	we *are* set at variance,
has made us wretched,	-	we *are* made wretched.

But *compelled* us to undergo = we *were* compelled to undergo.

§. 37. **Imperfect Indicative.** The Greek Imperfect expresses the action or state denoted by the verb as a *process* beginning at some past moment, or if begún, continuing at some past moment; and answers accordingly to all the forms of the English imperfect except the emphatic, which is rendered by particles:

ἔγραφον	= I was writing,	single incompleted action.
ἔγραφον	= I wrote,	habitual or recurrent action.
ἔγραφόν γε δή	= I did write,	emphatic form of 'I wrote'.

When denoting habitual or recurrent action, the imperfect has in Ionic the termination *-σκον*.

The two un-English uses of the present Indicative (§. 34. b.) belong to the imperfect also, as

(Aeschin. 3. 83.) Ἁλόννησον ἐδίδου, ὁ δὲ ἀπηγόρευε μὴ λαμβάνειν = (Philip) *was for giving* Halonnesus, but he (Demosthenes) would not let it be accepted.

(Il. 23. 871.) ἔχεν πάλαι = *had* long *been holding* it. Compare the French *le tenait depuis longtemps.*

A very frequent use of the imperfect, as of the present, is to *describe* past events, as (Hom.)

οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ = Some *were mixing* wine and water in goblets.

Obs. **Imperfect ~ Aorist.** The imperfect of Greek verbs having no aorist, particularly of *εἶμί φημί*, is freely used in the aorist sense. Nevertheless, it is important to distinguish between the imperfect and aorist meanings, and all the more because the imperfect and aorist forms partially coincide in English, as they do wholly

in German. 'I wrote' may mean either 'I wrote habitually', or 'I wrote once for all', as

Imperfect. The Hebrews *wrote* from right to left.
Aorist. The lad *wrote* home yesterday.

The Imperfect,	The Aorist,
a *descriptive* tense,	a *narrative* tense,
marks action as	marks action as
prolonged,	*momentary,*
habitual,	*transient,*
recurrent.	*single.*

Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὁπλῖται, ἔτρεπον το. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἵποντο διώκοντες = The barbarians then *received* the targeteers (*momentary*), and *fought away* with them (*prolonged*); but when now the hoplites were near, they *turned to flight* (momentary). And the targeteers immediately *followed* in pursuit (*prolonged*).

In English, various roundabout phrases are employed to bring out the peculiar force of the Greek imperfect, *used to* for what is habitual, *began to*, or *kept* with a present participle, for what is prolonged, as

Ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν = And when those saw him who formerly *used to prostrate themselves* before him, they prostrated themselves even then.

(Iph. Taur. 1306.) *ἀνωλόλυξε καὶ κατῇδε* =
she raised her voice, and *began to sing.*

It has been often pointed out that the authorised version of the N. T. would be greatly improved by marking in some such way the peculiar force of the Greek imperfect, as

(Luke 8. 23.) *κατέβη λαῖλαψ . . . καὶ συνεπληροῦντο κ. τ. λ.* = down came a storm . . . and *they began to be filled* &c.
(John 12. 13.) *καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἔκραζον Ὡσαννὰ κ. τ. λ.* = and they went out to meet him, and *kept crying*, Hosanna &c.

§. 38. **Aorist Indicative.** The nature of the aorist has been already (§. 36. Obs. 2. §. 37. Obs.) pointed out. It represents an *end*-view as compared with the *full-length*-view of the present and imperfect tenses; and takes a retrospective *glance* as compared with the sweeping *review* of the perfect and pluperfect tenses. The word *aorist* (ἀόριστος) means *indefinite*, and was applied to this tense because the time to which it refers is vaguely

some past moment, *undefined* further by any connexion with the present or with any other event, as is the case with the present and perfect, and their pasts. Just because the aorist is unfettered by any understood specifications of its own, it is more often than any other tense attended by definite specifications *ab extra*, which accounts for the French calling their aorist the *passé défini*.

Obs. **Aorist ~ Present.** *a.* Homer's frequent use of the aorist in comparisons can be imitated, though the present would be more natural, in English, as

Ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν =
And he *fell*, as when *fell* some oak.

To imagine some particular instance of an oak falling, and point to that is a highly poetic representation compared with the literally true general statement which the present tense would make.

b. Kindred to this Homeric use of the aorist is what has come to be called its iterative force marked in the Ionic dialect, as in the imperfect (§. 37.), by the termination *-σκον*. By that form of the *usus ethicus* called *λιτότης* or *μείωσις* i. e. the Greek fashion of meaning more than meets the ear, they often expressed general truths and proverbs by the aorist, *saying* that so and so happened once upon a time, but *meaning* that so and so happens frequently, as

τὰς των φαύλων συνουσίας ὀλίγος χρόνος διέλυσεν =
a short time *destroys* the friendships of the bad.

Accordingly, when the iterative aorist is used along with the present, it denotes the less frequently recurring, as it were the more distant elements of the general statement, as (Plat. Rep. VIII. 566. D.)

Ἆρ' οὖν εἶπον, οὐ ταῖς μὲν πρώταις ἡμέραις τε καὶ χρόνῳ, προσγελᾷ τε καὶ ἀσπάζεται πάντας ᾧ ἂν περιτυγχάνῃ, καὶ οὔτε τύραννός φησιν εἶναι, ὑποσχνεῖταί τε πολλὰ καὶ ἰδίᾳ καὶ δημοσίᾳ, χρεῶν τε ἠλευθέρωσε καὶ γῆν διένειμε δήμῳ καὶ τοῖς περὶ ἑαυτὸν, καὶ πᾶσιν ἵλεώς τε καὶ πρᾷος εἶναι προσποιεῖται; = Well then, said I, does not (a tyrant), for the first few days, smile upon and salute all, whomsoever he meets with, not calling himself sovereign at all, but making many promises both publicly and privately, yea (sometimes) *releasing* people from their debts and *apportioning* land to the public and to his own attendants, and (at any rate) affecting to be/racious and gentle towards all.

c. The use in tragedy of such aorists as *ἐγέλασα*, *ἥσθην*, *ἀπέπτυσα*, *ἐδεξάμην*, used by speakers to convey their still subsisting views and feelings, is due to the *usus ethicus*, as (Soph. Phil. 1434.)

καὶ σοὶ ταῦτ' Ἀχιλλέως τέκνον παρήνεσα =
and that *is my advice* to you, son of Achilles.

§. 39. **Pluperfect Indicative.** The Greek pluperfect expresses the action or state denoted by the verb as a process completed, or advancing to completion at some moment within a space of time not reaching up to the present.

ἐγεγράφειν = I had written, I had been writing.

This tense is exceedingly little used, especially in dependent clauses; for as within the future (§. 35. Obs. 1.), so within the past the Greeks neglected the distinction of priority, which the Romans loved to mark by the pluperfect; and, leaving the priority of one past event to another to be gathered from the context, used the aorist instead, as

Δαρεῖος Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν = Darius sends for Cyrus from the government of which *he had made* him satrap.

In phrases with *πάλαι* or the like, the Imperfect renders the English pluperfect (§. 37). Compound forms, as

εἶχον ἀνακεκομισμένοι =
they had been carrying up for themselves,

are rare, and not to be imitated. When the perfect has the sense of a present, the pluperfect has that of an imperfect, as

εἴωθα = I am wont, *εἰώθειν* = I was wont.

§. 40. **Tenses of the Subjunctive Mood.** The phrase Subjunctive Mood includes in this work what is called in grammars the Optative as well as what is called in grammars the Subjunctive, in so far as these are used in a truly subjunctive sense, i. e. to subjoin to a principal verb what either really is, or at any rate is, for the time being, represented as a mere *conception* (§. 32.). In other uses of them, what in grammars are called the Subjunctive and the Optative are in this work called

respectively the Subjunctive Group, and the Optative Group, or simply the Optative.

That there should exist distinct forms for denoting *fact* and *mere conception* is not in itself necessary, and languages accordingly vary both in the amount of their resources for expressing this distinction, and in the extent to which they use what resources they severally possess. Greek was in this respect inferior to Latin as, though not to the same degree as, English is inferior to French (§. 40. Obs. 1.).

a. Generally speaking, the Greek Subjunctive Mood has only two tenses, viz. the present and the aorist; for the perfects are extremely rare in the *oratio recta*, the Subjunctive Group has no future at all, and the future Optative is exclusively an *oratio obliqua* form. Notwithstanding therefore the apparent wealth of forms in the Greek Subjunctive Mood, its resources are practically limited as follows:

Subjunctive Group Present γραφ-ω -ῃς -ῃ Aorist γραψ-ω -ῃς -ῃ κ. τ. λ.	used after the unaugmented tenses of the Indicative; also after all tenses of the Subjunctive Group, and of the Imperative Mood.
Optative Group Present γραφ-οιμι -οις -οι Aorist γραψ-αιμι -αις -αι κ. τ. λ.	used after the augmented tenses and the *historic* present of the Indicative; also after all tenses of the Optative Group.*

For an illustration of this law for the sequence of tenses, see §. 32.

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* The form of the Subjunctive Mood to be used after the Infinitive and after Participles is regulated by the finite verb whose place the Infinitive or the Participle occupies (§. 1. Obs. 5.), ir by the principal verb on which the Infinitive or the Partociple itself depends, i. e. by whichever of the two the Subjunctive Mood form is most intimately connected with in sense.

b. Outward signs are not wanting of the inward affinity between the Subjunctive Group and the unaugmented tenses of the Indicative on the one hand, and between the Optative Group and the augmented tenses of the Indicative on the other hand. Throughout all forms and voices of the verb, the 3^{d} dual in the Subjunctive Group ends, like the 3^{d} dual of the unaugmented Indicative tenses, in *-ον*, while the 3^{d} dual in the Optative Group ends, like the 3^{d} dual of the augmented Indicative tenses, in *-ην*. And in the *-μαι* form, the primitive and least mutilated form of the Greek verb, the inflection of the Subjunctive and Optative Groups so nearly resembles that of the unaugmented and augmented tenses of the Indicative respectively, as to provoke the conjecture, that the Subjunctive and Optative Groups together are merely an old and enfeebled Indicative. The segregation of verbal forms originally expressing *co*ordination in thought to express *sub*ordination would be a development parallel to that through which the Greek article passed (§. 4.). It can be seen at a glance that, in the *-μαι* form of the verb, the inflection of the Subjunctive Group differed from that of the unaugmented Indicative tenses, and the inflection of the Optative Group from that of the augmented Indicative tenses — barring the augment itself, the use of which was originally very inconstant — only in the vowel-sounds of the penult or antepenult, those of the Indicative being short, and those of the Subjunctive and Optative Groups being long.

Unaugmented Indicative and Subjunctive Group.	Augmented Indicative and Optative Group.
τύπτ$\frac{ο}{ω}$μαι	(ἐ)τυπτ$\frac{ο}{οι}$μην
τύπτ$\frac{ε}{η}$σαι	(ἐ)τύπτ$\frac{ε}{οι}$σο
τύπτ$\frac{ε}{η}$ται	(ἐ)τύπτ$\frac{ε}{οι}$το

Unaugmented Indicative and Subjunctive Group.	Augmented Indicative and Optative Group.
τυπτ-ό/ω μεθον	(ἐ)τυπτ-ό/οι μεθον
τύπτ-ε/η σθον	(ἐ)τύπτ-ε/οι σθον
τύπτ-ε/η σθον	(ἐ)τυπτ-έ/οι σθην
τυπτ-ό/ω μεθα	(ἐ)τυπτ-ό/οι μεθα
τύπτ-ε/η σθε	(ἐ)τύπτ-ε/οι σθε
τύπτ-ο/ω νται	(ἐ)τύπτ-ο/οι ντο

c. It is most important now to understand that the present and aorist forms of the Subjunctive Mood are not distinguished as *tenses* at all; for both alike refer either to the *general* present, or to the future measured from the time of the action denoted by the principal verb. They are distinguished exactly as the imperfect and aorist Indicative are distinguished (§. 37. Obs.).

Subjunctive Mood,
including Subjunctive Group and Optative Group.

Present Forms mark action as	Aorist Forms mark action as
▬ *a line proceeding*, prolonged, habitual, recurrent.	• *a single point*, momentary, transient, single.

The same event may be regarded under both aspects, as

Δός μοι τὰς μαρτυρίας, ἵν' ἀναγιγνώσκω = *full-length-view* of the reading.
Give me the depositions, that *I may set to and read them.*

Δός μοι τὰς μαρτυρίας, ἵν' ἀναγνῶ = *end-view* of the reading.
Give me the depositions, that *I may read them.*

The distinction just explained is primitive* in the Greek

* By means of this distinction, Ewald explains the two

verb. Out of it the *tense*-system properly so called of the Indicative arose; and the forms of the Subjunctive Mood are to be regarded not as having lost a temporal force once possessed by them, but as never having acquired a temporal force at all. So deeply rooted was this distinction in Greek that it still survives, and has given rise to a double future in Modern Greek.

(θέλω ἵνα γράφω) = (θὲ νὰ γράφω) = θὰ γράφω —
(θέλω ἵνα γράψω) = (θὲ νὰ γράψω) = θὰ γράψω ·

θὰ γράφω καθ' ἡμέραν εἰς τοὺς γονεῖς μου = *I shall write daily* to my parents. } *recurrent* action.

αὔριον θὰ γράψω εἰς τοὺς γονεῖς μου = *to-morrow I shall write* to my parents. } *single* action.

The same distinction appears in the French words

journée, *année*, = *full-length-view* of the interval,
jour, *an*, = *end-view* of the interval.

Obs. 1. *a.* **Greek Subjunctive Mood compared with the Latin.** The Latin Subjunctive has no means of marking the distinction which pervades the Greek Subjunctive Mood, viz. the distinction between the *full-length-view* and the *end-view* of an event. On the other hand, its tense-system i. e. its system of true time-forms is almost as complete as that of the Indicative; whereas the forms of the Greek Subjunctive Mood are limited to the *general* present and the future (§. 40. c.). The past is the appropriate region of facts (*facta* = things done); and to it, under the same aspect of certainty, may be added the *definite* present i. e. the present defined by the moment of speaking. Not unnaturally then the Greeks expressed conceptions relating to the definite present and to the past in the same way as

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Hebrew tenses which, by the very variety of names given to them — *Preterite* and *Future*, *Perfect* and *Imperfect*, *Preterite* and *Present* — are shown not to be tenses properly at all. Ewald himself calls them *Perfect* and *Imperfect*, but in the non-temporal sense of *finished* (end-view), and *unfinished* (full-length-view); and he adds, "It might be proved that even the very developed tenses and modes of the Indo-Germanic languages might be reduced to a similar primitive distinction, just as the later Semitic languages have in this very point departed farthest from the Hebrew." (Hebr. Gram. §. 261. 1.)

they expressed facts themselves, viz. by the Indicative.* In poetry indeed, examples are found of the aorist of the Subjunctive Group answering to the Latin perfect Subjunctive, as (Soph. Oed. Col. 395.)

γέροντα δ' ὀρθοῦν, φλαῦρον, ὃς νέος πέσῃ (*qui ceciderit*) =
but it is a poor thing to raise up an old man *who fell* when young.

But as a rule, the Latin perfect and pluperfect Subjunctive, when the finite verb is not altogether avoided by means of participles (§. 46. a.), are rendered by the Indicative. Compare

Νέον ζητῶ ὅστις τὴν σοφίαν ζητεῖ =
Adolescentem quaero *qui* sapientiam *quaerat*,
I am seeking a youth *who is in quest of* wisdom.
Νέον ζητῶ ὅστις τὴν Ἑλλάδα γλῶσσαν ἐκμεμάθηκε =
Adolescentem quaero *qui* Graecam linguam *didicerit*,
I am seeking a youth *who has mastered* the Greek tongue.
Νέον ἐζήτουν ὅστις τὴν Ἑλλάδα γλωσσαν ἐξέμαθε =
Adolescentem quaerebam *qui* Graecam linguam *didicisset*,
I was seeking a youth *who had mastered* the Greek tongue.

b. Even that half of the Latin Subjunctive to which the Greek Subjunctive Mood answers on the whole is not completely covered by it, a considerable portion of the work being done in Greek by the future Indicative (§. 35. Obs. 2.). Noteworthy however is a peculiar use of the aorist Optative in temporal and relative clauses, the sole subjunctive use indeed made of it in such clauses. When the principal verb denotes recurrent action by being in the aorist Indicative with *πολλάκις*, or in the imperfect Indicative, corresponding recurrence is subjoined by the aorist Optative, called in this case the Optative of *indefinite frequency*, the Optative clause being introduced by a relative word, by a temporal conjunction not ending in *-αν*, or by *εἰ* = 'as often as'.

ἔπραττεν ἃ δόξειεν αὐτῷ / agebat quae sibi *viderentur* } = he did (each) time what *seemed good* to him.

If the principal verb denoting recurrent action be in an unaugmented tense, corresponding recurrence is subjoined by the aorist of the Subjunctive Group introduced by a relative word with *ἄν*, by a temporal conjunction ending in *-αν*, or by *ἐάν* = 'as often as'.

πράττει ἃ ἄν δόξῃ αὐτῷ / agit quae sibi *videantur* } = he does (each time) what seems good to him.

Obs. 2. **Subjunctive Group forms used for Optative forms.** The law for the sequence of tenses (§. 40. a.) is not much regarded in Homer.

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* How in negative clauses this deficiency of the Greek Subjunctive is, as it were, recouped, see §. 48. Obs. 1.

a. The occurrence of an Optative form after an unaugmented tense is ingeniously accounted for by supposing the sudden emergence of a past element into the mental view of the poet, as (Aristoph. Ran. 24.)

τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι = but I let this fellow ride that he *may* not *be distressed* or *carry* a burden = but I let this fellow ride lest he *should be distressed* or *carry* a burden.

The Optatives *ταλαιπωροῖτο, φέροι*, which are exactly represented in the second form of the English, are due to the emergence into the mental view of the writer of a conditional sentence which would be expressed by *past* tenses thus:

τοῦτον εἰ μὴ ὤχουν, ἐταλαιπωρεῖτο ἄν =
if I did not let this fellow ride, he would be distressed.

The historians, especially Thucydides, seem often to have thrown themselves so completely into the past events which they recorded, that these events became as present to them, and hence a form of the Subjunctive Group follows a historic tense. Sometimes indeed forms from both Groups occur in a clause dependent on the same historical tense, as (Thuc. III. 22. 8.)

ὅπως ἀσαφῆ τὰ σημεῖα . . . τοῖς πολεμίοις ᾖ, καὶ μὴ βοηθοῖεν = that the signals *might be* unintelligible to the enemy, and that they (the enemy) *might* not *bring succour*.

In such examples, the Subjunctive Group form often expresses the more immediate or more certain contingency, and the Optative Group form the more remote or more uncertain contingency. Apart however from the cases where some such explanation may apply, there are thousands where it must simply be admitted that forms of the Subjunctive Group are used where those of the Optative, according to the law for the sequence of tenses, ought to be. The negligence with which the distinction was observed even by Attic writers, and the eagerness with which critics have maintained it have conspired to multiply the various readings, an Optative form having been often substituted for one of the Subjunctive Group in the Codex, because it was supposed that the author must have written according to rule.

b. In post-Attic Greek, the Subjunctive Group made gradual encroachments, till at length the Optative in its subjunctive uses altogether disappeared.* In the Septuagint and Apocrypha, the

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* A similar process is going on at the present day in the French language, the present Subjunctive, which answers to the Subjunctive Group in Greek, threatening to supplant the past Subjunctive which answers to the Optative Group. Such sounds as *que nous marchassions* displease the Parisian ear; and

substitution of the Subjunctive Group for the Optative in dependent clauses is common; in the New Testament it is universal; and even in Plutarch, whose style was not that of the people, it prevails. So early therefore as the first century, the Optative forms, so far as the living language of the people was concerned, were *in articulo mortis*, and the few formulæ in which the Optative now appears in Modern Greek, such as the μὴ γένοιτο of the N. T., are merely the coffins of the dead Optative. The historical explanation of this decease is a fine example of the important part played by mere sound in determining the forms of language. In the time of Julius Cæsar, the diphthong οι characteristic of the Optative was pronounced as *ee* in the English word *see* (Blackie on the pronunciation of Greek p. 35.), and then too, or not long after, the η characteristic of the Subjunctive Group, came to be similarly pronounced. By this coincidence in sound, one half of the forms in the two Groups could no longer be distinguished by the ear: hence they came to be confounded, first in coversation, and then in written composition. But a long period of approximation must have preceded the actual coalescing of the οι and η sounds; and accordingly, before the Subjunctive Group altogether supplanted the Optative, there was a long period in which it continually, and ever more and more rapidly, encroached on the domain of the Optative.

Obs. 3. **May and Might.** When these auxiliaries have a truly Subjunctive meaning, which they have in final clauses always, and in relative clauses often, they are to be rendered by a Subjunctive Mood form (§. 32.), or by one of its Greek equivalents (§. 35. Obs. 2.). When however *may*, *might* imply *permission* or *power*, they are rendered by Greek verbs of corresponding signification, as ἔξεστι = 'it is allowed'; ἔνεστι = 'it is possible'; δύναμαι, οἷός τε εἰμί = 'I am able':

ἔξεστί σοι λέγειν, εἰ βούλει = you *may* speak, if you like.
ἐξῆν σοι λέγειν, εἰ ἐβούλου = you *might have* spoken, if you liked.

§. 41. **Subjunctive Group used Absolutely.** *a.* In the Epic writers and in the tragedians, forms of the Sub-

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the only person of the Past Subjunctive still heard in Parisian conversation is the third, *qu'il marchât*, where the sibilants are wanting. In the south of France, where the neighbourhood of the Italian *bocca larga* exerts an influence, the Past Subjunctive is still in use; but, from the literary sovereignty of the capital, there is every probability of the Past Subjunctive disappearing from the French verb, as the Optative has disappeared from the Greek one.

junctive Group, often accompanied by κέ, occur in the sense of the future Indicative, as (Il. I. 262.)

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι =
for I never saw such men, nor *shall I see* them.

So in all writers the aorist subjunctive with οὐ μή (§. 48. Obs. 4. d.), as

οὐ μὴ κρατηθῶ ὥστε ποιεῖν τι ὧν μὴ χρὴ ποιεῖν =
No: I *shall* not *be forced* to do anything that ought not to be done.

Compare Οὔ σοι μὴ μεθέψομαί ποτε = No: I *shall* never *follow* thee.

b. Akin to the simply future meaning is that called *deliberative*, to express which forms of the Subjunctive Group are again interchanged with the future Indicative, as (Eur. Ion. 758.)

εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν; = shall we speak, or shall we be silent, or what shall we do?

c. Still akin to the future meaning, is the *imperative* force of the Subjunctive Group. The first person, particularly the first person singular, was often introduced by ἴθι, ἄγε, φέρε, εἰπέ, ἴδε, which, though Imperative in form, are interjectional in force, and accordingly decline all concord:

ἴωμεν ἐκεῖσε ἵν' ἴδωμεν =
let us go there that we may see.

φέρε δὴ τὰς μαρτυρίας ὑμῖν ἀναγνῶ =
come now, *let me read* to you the depositions.

In the second and third persons, only the aorist is used imperatively, and that with μή (§. 44. a.), as

μηδενὶ συμφορὰν ὀνείδισης =
reproach no one with misfortune.

§. 42. **Optative Group* used Absolutely.** *a.* Optative forms also are sometimes *deliberative*, but they express

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* For the use of the Optative Group in the *oratio obliqua*, see §. 96.

greater perplexity than forms of the Subjunctive Group so used, as

ποῖ τις φύγῃ; = whither *shall* one *flee?*
ποῖ τις φύγοι; = whither *should* one *flee?*

b. Optative forms express command politely, and are interchanged with the Imperative Mood, as (Xen. An. III. 2. 37.)

εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο =
if then any other person know better, *let it be* otherwise; but if not, *let* Chirisophos *be leader.*

c. In other languages besides Greek, the past forms of the Subjunctive Mood are used to express wishes, as in Italian

Oh, avessi danaro! = Oh, that I had money!
Volesse Iddio! = (Plût à Dieu!) = Would to God!

The *optative* force of the Greek Optative is confined to wishes which contemplate the present or future, wishes therefore capable of fulfilment so far as the time contemplated goes, as

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος =
O boy, *may'st thou be* more fortunate than thy father!
εἴθε ὁ υἱὸς νενικήκοι = Would that my son *had conquered!* i. e. Would that the time, still future, were come when I could say he had conquered!

Obs. **Impossible Wishes.** A wish regarding the past, and therefore impossible of fulfilment, is expressed by the imperfect or aorist indicative, or by *ὤφελον* (Epic. *ὄφελον*) = 'I ought' with the aorist Infinitive, as

εἴθε σοὶ τότε ἐγενόμην = oh, that I had then been with thee!
ὀλέσθαι ὤφελον τῇδ' ἡμέρᾳ = would I had perished this day!

An impossible wish regarding the present is expressed by *ὤφελον* with the *present* Infinitive, as (Il. I. 415.)

αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἧσθαι = oh, that you were (now) sitting beside the ships without a tear and without a wrong!

Wishes possible and impossible are often introduced by *εἰ*, *εἴθε* (Hom. *αἰ*, *αἴθε*), *εἰ γὰρ*, *ὡς*.

§. 43. **Potential Forms of the Finite Verb.** *a.* The augmented tenses of the Indicative unaccompanied by any potential sign are used potentially, and are the proper forms for the potential meaning when irony is to be expressed. This use of the Indicative cannot always be imitated in English, as

τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις; = who *would be* my protector, if you met with a misfortune?

The imperfects expressing *necessity* or *duty*,

ἔδει = it would be necessary,
ἐχρῆν = it would be dutiful,
εἰκὸς ἦν = it would be reasonable,

may be here mentioned. These however may have originated, like the Latin *debebas*, in a reference to duty *neglected*, though of course still binding. Whether truly potential or not, these imperfects used of *present necessity* or *duty* illustrate the *usus ethicus*. In poetry, Optative forms also are used potentially without any potential sign, as (Moschus I. 6.)

ἐν εἴκοσι πᾶσι μάθοις νιν =
among whole twenty you *would know* him.

b. Generally however, especially in prose, both the augmented* tenses of the Indicative and all Optative forms when used potentially are accompanied by *ἄν*, in Epic by *κέ κά*, as potential signs. *Ἄν* has been supposed to be cognate with *ἀνά*, *κέ*, *κά* with *κατά*, both in the sense of 'according to'; and this derivation agrees with their force, which is to represent the operation denoted by the verb with which they are joined as taking place or not *according as* certain conditions, expressed or understood, are fulfilled or not, as (Plat. Gorg. p. 516. E.)

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* The Epic *κέ* is often found with the future indicative; but it is doubtful whether *ἄν* is ever found with the future indicative in Attic.

εἰ ἦσαν ἄνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον = if they were good men, they *would* never *be suffering* thus, as if '*in that case* they suffered not thus'.

The usual potential forms of the finite verb are the following:

1. Indicative Forms used only in connexion with a condition expressed or understood (§. 93.):

ἐδίδων ἄν = { I should give (single or recurrent action), / I should have given (recurrent action),
ἔδωκα ἄν = I should have given (single action).

2. Optative Forms used absolutely, as well as in connexion with a condition expressed or understood:

διδοίην ἄν = I should give (recurrent action),
δοίην ἄν = I should give (single action).

Here are examples of the Potential Optative used absolutely:

τοῦτο γένοιτ' ἄν = this might be,
οὐκ ἂν γένοιτο τοῦτο = this couldn't be,
ταῦτα εἴποι τις ἄν = one would say so.

Obs. **Potential = Polite Indicative.** Forms that can be used *absolutely* are for that very reason allied to the Indicative. Accordingly, the absolute potential forms often differ from the Indicative merely by giving a modest or polite turn to the expression; for which reason it is that they are preferred in the expression of one's own views and feelings, and in addressing others, as

ἡδέως ἂν θεασαίμην τὴν Ἀκρόπολιν =
I should like to see the Acropolis.
βουλοίμην ἄν σὲ ἐρωτᾶν τι =
I should like to ask you something.
οὐκ ἂν φεύγοις = you wouldn't escape i. e. you sha'n't.
Ἆρα ἐθελήσειεν ἂν Γοργίας ἡμῖν διαλεχθῆναι; = *Would* Gorgias *desire* to converse with us?

§. 44. **Tenses of the Imperative Mood.** *a.* The present and aorist forms are alone in general use; and, as all commands regard the future, the distinction between these forms is not one of time, but the same as in the Subjunctive Mood (§. 40. c.), as

λαβὲ τὰς μαρτυρίας καὶ ἀναγίγνωσκε = *take* the depositions and *set about reading* them,
λαβὲ τὰς μαρτυρίας καὶ ἀνάγνωθι = *take* the depositions and *read* them.

The *taking* is momentary in its own nature, and therefore expressed by the aorist in both cases: the *reading* is represented as a process in ἀναγίγνωσκε, as a single action in ἀνάγνωθι. In prohibitions with μή, the aorist of the Subjunctive Group is used instead of the aorist Imperative, which however is sometimes found in the 3d person with μή, hardly ever in the 2d.

μὴ ἐρέθιζε φίλον ἄνδρα = don't provoke your friend, } a prohibition of either beginning or continuing to provoke.
μὴ ἐρεθίσῃς φίλον ἄνδρα = don't provoke your friend, } a prohibition only of beginning to provoke.

b. The perfect Imperative denotes impatience and the continuance in itself or in its effects of what is commanded. Its use however is confined in the active voice to a very few perfects, mostly second perfects, with a present meaning; and in the passive voice, the 3d person is the only one often found.

aorist βούλευσαι = determine.
perf. βεβούλευσο = be determined.

ταῦτα ἡμῖν λελέχθω = let these things have been said, by us i. e. let them remain as they have been said.
κεκλείσθω ἡ θύρα = let the door be kept shut.
τέθναθι lie dead. βεβηκέτω = let him be gone.

c. In a very few instances, the Imperative is used in dependence on relative words, instead of the future Indicative. Compare the Attic formula

οἶσθ' οὖν ὃ δράσον; = do you know then what to do?

with (Eur. Cycl. 131)

οἶσθ' οὖν ὃ δράσεις ὡς ἀπαίρωμεν χθονός; = do you know then what to do, that we may leave the country?

and with (Herod. I. 89.)

κάτισον . . . φυλάκους, οἱ λεγόντων κ. τ. λ. = set guards, who *shall say* &c.

The Attic formula above cited, and the similar ones

οἶσθ' οὖν ὡς ποιῆσον; = do you know then how to manage?

οἶσθ' οὖν ἃ μοι γενέσθω; = do you know then what's to happen me?

are examples of *oratio variata* i. e. the principle of their structure at the beginning is afterwards abandoned for a totally different one. A more simple illustration of *oratio variata* is furnished by ὥστε with the imperative instead of the infinitive, as (Soph. El. 1171)

θνητοῦ πέφυκας πατρὸς, Ἠλέκτρα, φρόνει, θνητὸς δ' Ὀρέστης, ὥστε μὴ λίαν στένε = consider, Electra, thou art sprung from a mortal father, and Orestes proved mortal, *so then* grieve not overmuch.

The regular construction would have been ὥστε *μὴ λίαν στένειν* = 'so as not to grieve overmuch.'

§. 45. **Tenses of the Infinitive.** The future Infinitive is always a tense i. e. a time-form; only the futurity it expresses is measured, not from the moment of speaking, as in the Indicative (§. 33.), but, as in the Subjunctive (§. 40. c.), from the time of the action denoted by the principal verb. The other so-called tenses of the Infinitive may relate to any time, and are distinguished as in the Subjunctive Mood (§. 40. c.). A common illustration of their respective peculiarities under one aspect is the following:

πρὶν δειπνεῖν = before beginning supper ——
πρὶν δειπνῆσαι = before supping •
πρὶν δεδειπνηκέναι = before finishing supper ——

a. After *verba declarandi et sentiendi* however, all the tenses of the Infinitive are time-forms, and make clauses (§. 1. Obs. 5.), each tense of the Infinitive answering to its namesake in the Indicative, and admitting of a twofold translation into English according

as it depends on an augmented or unaugmented tense, as

οὐ φασὶ τὰς ναῦς παρεῖναι =
they deny the ships *are there.*
οὐκ ἔφασαν τὰς ναῦς παρεῖναι =
they denied the ships *were there.*
τοὺς στρατιώτας ἥξειν νομίζουσιν =
they think the soldiers *will come.*
τοὺς στρατιώτας ἥξειν ἐνόμιζον =
they thought the soldiers *would come.*
ὁμολογεῖ κεκομίσθαι τὴν προῖκα =
he acknowledges he *has received* the dowry.
ὡμολόγει κεκομίσθαι τὴν προῖκα =
he acknowledged he *had received* the dowry.

The aorist alone may be translated by the same English form in both cases, as

τίς λέγει Ἐπύαξαν Κύρῳ δοῦναι πολλὰ χρήματα; =
who says Epyaxa *gave* Cyrus much money?
ἐγὼ ἔλεξα Ἐπύαξαν Κύρῳ δοῦναι πολλὰ χρήματα =
I said that Epyaxa *gave* Cyrus much money.

But *gave* in the second case has the force of *had given*, because Epyaxa's giving was prior to Xenophon's writing, itself a past event.

b. When however the principal verb, even though a verb *declarandi vel sentiendi*, has such a meaning that only future time can be in view, the tenses of the dependent Infinitive, the future always excepted, cease to be time-forms and are distinguished as in the Subjunctive Mood (§. 40. c.). Such verbs are those of which the meaning is more or less *imperative*, as verbs of *willing*, *praying*, *persuading*, *ordering*, and their opposites; even verbs of *intending*, *hoping*, *promising*, *swearing*. After all these, the future infinitive is correct; after verbs of *hoping* and *promising* especially, it is the most common. But the other tenses of the Infinitive are also found;

and they are then distinguished as in the Subjunctive Mood (§. 40. c.).

συμβουλεύω σοι σωφρονεῖν = I advise you *to be discreet*, } habitual action.

δέομαί σου ἐλθεῖν = I beg you *to come*, (single action).

ὁ κάμνων ἀξιοῖ . . . ἀπηλλάχθαι τοῦ νοσήματος = the sick man claims *to be freed* from his disease, } continuance of the action in its effects.

(Il. IX. 608.) *φρονέω δὲ τετιμῆσθαι* = and I hope *to be honoured*, } permanence of the action itself.

The tenses of the Infinitive thus used achronically don't form clauses, and though without the article are to be regarded as substantives: *σωφρονεῖν* = 'discretion'; *ἐλθεῖν* = 'arrival'; *ἀπηλλάχθαι* = 'deliverance'; *τετιμῆσθαι* = 'ascriptions of honour' (§. 6. Obs. 1. b.).

Obs. 1. **Potential Infinitive.** The Infinitive, when its meaning is potential, becomes, what in itself it is not (§. 32.), a *mood* properly so called; and in this sense, all its tenses, excepting the future, are accompanied by the potential *ἄν*, each tense of the Infinitive representing its namesake of the finite form. The potential Infinitive is indispensable to the rendering of conditional sentences in the *oratio obliqua* (§. 97.).

Obs. 2. **Elliptical Infinitive.** The Infinitive, expressing as it does the meaning of the verb absolutely (§. 32.), is fitly employed, with the ellipsis of a principal verb easily supplied, in utterances of feeling, e. g.

a. Of perplexity (§. 41. b.), as (Herod. I. 88.)

ὦ βασιλεῦ, πότερον λέγειν πρὸς σὲ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ = O king, whether *to say* to you what happens to be in my mind, or *to be silent* for the present, as if *οὐκ οἶδα* = 'I know not' were mentally added.

b. Of wish, with *αἰ γάρ* or *εἴθε* (Od. VII. 311.), as if *ὄφελ-ον -ες -ε* were understood. But this use of the Infinitive is peculiar to the Odyssey.

c. Of prayer, as

μή με δουλείας τυχεῖν = (grant that) I be not enslaved!

d. Of command, in the 2d person, and more anciently in the 3d also. The Infinitive is even interchanged with the Imperative, as (Il. III. 280—284.)

If on the one hand Alexander slay Menelaus,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω = then *let him keep* Helen;
if on the other hand Menelaus slay Alexander,
Τρῶας ἔπειθ' Ἑλένην ἀποδοῦναι =
then *let* the Trojans *restore* Helen.

The Italians make a like use of their Infinitive, but only in the 2d pers. sing. and negatively, as

non temere = don't fear
non dir questo = don't say this
non credere cio = don't believe that
} all explained by *devi* = 'thou oughtest' understood.

e. Of necessity or duty, in reference to all the three persons, *δεῖ* or *χρή* being understood, as (Herod. VIII. 109.)

νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντες ἡμέων τε αὐτέων ἐπιμελῆθῆναι καὶ τῶν οἰκετέων = now then having settled in Greece *we must* take care of ourselves and of our domestics.

Obs. 3. **Adverbial Infinitive.** The Infinitive appears in a number of adverbial phrases, which are not without parallels in English e. g. 'to be sure' = 'surely'; 'to be doing with' = 'for the present.'

ἑκὼν εἶναι = willingly (almost always with a negative).
κατὰ τοῦτο εἶναι = in this respect, *ὀλίγου δεῖν* = almost.

A relative word often introduces such Infinitives, as

ὅσον γέ μ' εἰδέναι = *ὅ,τι μ' εἰδέναι* = as far as I know.

With Herodotus, *ὡς* is the favourite form of the introductory relative, as

ὡς εἰπεῖν = *ὡς ἔπος εἰπεῖν* = so to say,
ὡς γέ μοι δοκεῖν = as it seems to me at least,
ὡς μὲν ἐμὲ συμβαλλεόμενον εὑρίσκειν =
as I at least on consideration find.

§. 46. **Participial Tenses.** *a.* In grammars, participles are included in, or appended to the Infinitive, because they too are *unlimited* (*infinita* §. 32.) as compared with the finite verb, their forms being confined to no particular person, though confined to one number. Participles are tenses with the same limitation as in the Subjunctive Mood (§. 40. c.), and in the Infinitive (§. 45.), viz. that the past, present, and future denoted by them are measured not from the moment of speaking, but from the time of the action denoted by the principal verb. Thus,

Participles denote

Aorist, Perfect, } the priority } of one event in relation to another, no matter
Present, the simultaneity } whether both be in past,
Future, the posteriority } in present, or in future time.

ἀποθνήσκων ἔλεξε τοιάδε =
when dying, he spoke as follows.
ἀποθνήσκων λέγει τοιάδε =
when dying, he speaks as follows.
ἀποθνήσκων λέξει τοιάδε =
when dying, he will speak as follows.

The temporal force of the future participle is most marked. The temporal distinction between the present and aorist participles arises immediately out of that fundamental distinction which alone makes them to differ in the Subjunctive (§. 40. c.). The aorist does the work of the perfect participle, except when the action is of the kind pointed out in §. 36. Obs. 1. a., or when the continuance of an action in its effects is to be specially marked. The possession by the Greek verb of an active participle denoting priority, a kind of participle which only deponents among Latin verbs possessed, compensates to a considerable extent for the want of finite forms answering to the Perfect and Pluperfect of the Latin Subjunctive (§. 40. Obs. 1. a.), as may be seen by the following examples.

Καθ' ἡμέραν, ταῦτα λέξας, ἀπέρχεται οἰκόνδε =
Quotidie, *quum* haec *dixerit*, abit domum =
Day by day, *having said* (*when he has said*) this, he goes home.
Χθὲς, ταῦτα λέξας, ἀπῆλθεν οἰκόνδε =
Heri, *quum* haec *dixisset*, abiit domum =
Yesterday, *having said* (*when he had said*) this, he went home.

Farther, where we use two finite verbs to express two actions in immediate sequence, the Greeks used only one, expressing the antecedent action by an aorist part-

iciple active, as the Romans did by a perfect participle passive, as

ἑλὼν τὴν πόλιν κατεστρέψατο =
urbem captam evertit =
he took and destroyed the city.

The temporal force of participles is often emphasized by adverbs; *ἅμα*, *μεταξύ* marking simultaneity; *αὐτίκα*, *εὐθύς* immediate sequence, as

οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι =
the Greeks fought *while* marching.
τῷ δεξιῷ κέρᾳ εὐθὺς ἀποβεβηκότι ἐπέκειντο =
they pressed on the right wing immediately on its landing.

The following participles are used in the sense of temporal adverbs:

ἀρχόμενος = at first, *τελευτῶν* = at last,
διαλιπὼν χρόνον = after some time.

b. Not only does the Greek language possess a complete set of participles, but it makes a far more abundant and varied use of them than did the Latin language. The Greek participles, apart from the genitive absolute (§. 64.), are extensively used to denote, besides time, *manner*, *means*, *instrument*, *accompaniment*, *purpose*, *cause*, *condition*, and *concession*.

Manner, as

γελῶν εἶπε = he said *laughing*.
ἀνύσας ἄνοιγε = open *quickly*.
λέγε φθάσας = speak *at once*.

With verbs of *motion* or *change*, *φέρων* and sometimes *φερόμενος* denote precipitation or vehemence, as

εἰς ταῦτα φέρων περιέστησε τὰ πράγματα =
to that *he went and* brought our affairs.

Means, by the present participle, as

ληϊζόμενοι ζῶσιν = they live *by plunder*.

Instrument, by *χρώμενος* = 'using', as

πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν =
with much skill he conquered the enemy.

Accompaniment, by means of ἔχων, λαβών, φέρων, ἄγων, the first two being used of both animate and inanimate things, ἄγων only of animate, φέρων only of inanimate, as

ὤφθη ξίφος ἔχων = he was seen *with* a sword.

Purpose, by the future participle, as in Latin, as

οἱ δὲ μετήϊσαν ἄξοντες = and they went after *to fetch him*.

In poetry, sometimes by the present participle also, because the present by denoting incompleted action often marks only the attempt to do a thing (§. 34. b.), as (Eur. Suppl. 154.)

ταῦτ' ἐκδικάζων ἦλθον = I went *to avenge* this wrong.

Cause, by all the participles, the actor's own view or statement of the cause of his action being often introduced by ὡς, ὥσπερ, called on that account *subjective*, while the narrator's view or statement of the cause in another person is often introduced by ἅτε, ἅτε δή, called on that account *objective*, as

ἡμεῖς πάντες ἐβλέπομεν πρὸς αὐτὸν ὡς αὐτίκα μάλα ἀκουσόμενοι θαυμασίους τινὰς λόγους = we all looked towards him *as about to hear* i. e. *in the notion we should hear* immediately some wonderful discourse.

ὁ Κῦρος, ἅτε παῖς ὤν, ἥδετο τοῖς τοιούτοις =

Cyrus, *as being* a boy, was pleased with such things.

Inasmuch as the cause precedes the effect, a past participle is oftener used than a present to denote even those mental states which naturally continue after giving rise to action; but such past participles are best translated into English by the present, as δείσας = 'fearing', νομίσας = 'thinking'. Here belong two idiomatic phrases, both used in the way of censure

τί μαθών; = from what information?

τί παθών; = under what impulse?

Condition, by all the participles, as (Thuc. IV. 18.)

καὶ ἐλάχιστ' ἂν οἱ τοιοῦτοι πταίοντες... καταλύοιντο = and such would least of all, *should they fail*, end the war.

Concession, by all the participles, frequently with *καί ... περ*, as

οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν = and grieved *though* they were, they laughed heartily at him.

c. Moreover, the Greek participles become potential with *ἄν*, excepting, as in the Infinitive Mood (§. 45. Obs. 1.), the future, as

Φίλιππος Ποτίδαιαν ἑλὼν, καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, Ὀλινθίοις παρέδωκεν = Philip, after taking Potidaea, and *when he might have* kept it himself, handed it over to the Olynthians.

ἐγώ εἰμι τῶν ἡδέως ἄν ἐλεγχθέντων =
I am of those *who would* gladly *be convinced.*

d. By an idiom peculiarly Greek, the participle agreeing with the subject of the finite verb sometimes contains the principal idea, in which case the finite verb is best translated by an adverb. This happens especially when the finite verb is *τυγχάνω*, *λανθάνω*, or *φθάνω*, as

ὡς δὲ ἦλθον, ἔτυχεν ἀπιών =
when I came, he *was just going away.*
ταῦτα ποιήσας, ἔλαθεν ὑπεκφυγών =
having done this, *he got off unobserved.*
ἔφθασα αὐτὸν παρελθών* =
I *came up* earlier than he did.
οὐκ ἂν φθάνοις λέγων; = won't you *say* at once?
οὐκ ἔφθημεν ἐλθόντες καὶ νόσοις ἁλήφθημεν =
we no sooner *came* than we were taken ill.

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* The construction of *λανθάνειν* and *φθάνειν* is sometimes reversed, their *participles* being used in an adverbial sense. In the case of *λανθάνω* however it must be noted that whereas

ποιῶ τι λανθάνων = I do something unobserved;

on the other hand,

λανθάνω τι ποιῶν = I do something unobserved, or unconsciously i. e. I do something concealed from others, or concealed from myself.

Obs. **Participles ~ Infinitive.** *a.* Great compactness and precision of style is obtained in Greek by incorporating with *verba declarandi et sentiendi* under the participial form what is really a clause. Compare with the examples in §. 1. Obs. 5,

ἐπήγγειλε ὅτι οἱ πολέμιοι ἀποφύγοιεν
ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν } = He announced that the enemy had fled.
ἐπήγγειλε τοὺς πολεμίους ἀποφυγόντας

The incorporation by the participle is not more compact than by the Infinitive, but it is more precise, because the participle and its noun have corresponding terminations. When, as in the above instance, the two propositions incorporated have different subjects, the participle is put in whatever case the principal verb may require, witness

ἠσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων =
I perceived they thought themselves very wise.
οὐδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις = I never repented of being silent, but often of having spoken.

When a reflexive pronoun accompanies the verb, the participle may agree either with it or with the subject of the verb, as

ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργον ὄντα (*κακοῦργος ὤν*) =
no one acknowledges himself to be wicked.

b. A similar substitution of a participle for the Infinitive takes place with verbs denoting *commencement, continuance, being right, rejoicing, excelling* and their opposites; and, as these verbs are appositional, the participle agrees with their subject, as it also always does with the subject of *verba declarandi et sentiendi* in the passive voice, as

ἐπηγγέλθησαν οἱ πολέμιοι ἀποφυγόντες =
the enemy were reported *to have fled.*
δειχθήσομαι ποιήσας τι =
I shall be shewn *to have done* something.
διατελεῖ με ἀγαπῶν = he continues *to love* me.
μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν =
don't weary benefiting a friend.

c. Sometimes however the meaning differs according as the incorporation is effected by the Infinitive or by a participle, the participle incorporating a *fact*, the Infinitive incorporating a *conception* under various forms, as

οἶδα (*ἐπίσταμαι*) *τοὺς θεοὺς σεβόμενος* =
I know *I reverence* the gods.
οἶδα (*ἐπίσταμαι*) *τοὺς θεοὺς σέβεσθαι* =
I know *how to reverence* the gods.

δείκνυμι (ἀποφαίνω) σὲ ἀδικήσαντα =
I show *that you did wrong.*
δείκνυμι (ἀποφαίνω) σὲ ἀδικεῖν =
I show you *how to do wrong.*
μανθάνω σοφὸς ὤν = I am aware *that I'm* wise.
μανθάνω σοφὸς εἶναι = I am learning *to be* wise.
φαίνομαι ὤν = I manifestly am.
φαίνομαι εἶναι = I seem to be.
μεμνήσθω ἀνὴρ ἀγαθὸς ὤν =
let him remember he is a brave man.
μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι =
let him remember to be a brave man.
ἀκούω σοῦ ᾄδοντος = I hear (with my own ears) *you singing.*
ἀκούω σὲ ᾄδειν = I hear (from others) *that you sing.*
γιγνώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας =
I know that the public games *are* useful to the soldiers.
γιγνώσκω τοὺς ἀγῶνας τοῖς στρατιώταις ἀγαθοὺς εἶναι =
I consider the public games *to be* useful to the soldiers.
ποιῶ σὲ γελῶντα = I represent *you laughing.*
ποιῶ σὲ γελᾶν = I make *you laugh.*
αἰσχύνομαι λέγων = I am ashamed as I speak.
αἰσχύνομαι λέγειν = I am ashamed to speak (and therefore don't).
ἤρξαντο οἰκοδομοῦντες = they began building.
ἤρξαντο οἰκοδομεῖν = they began to build
i. e. they began to prepare for building.
οὐ περιορᾶν τὴν χώραν τμηθεῖσαν =
not to suffer i. e. to *avenge* the ravaging of one's country.
οὐ περιορᾶν τὴν χώραν τμηθῆναι =
not to suffer i. e. to *prevent* the ravaging of one's country.

§. 47. **Significant Terminations.** The following classification is taken with slight variations from Crosby (Greek Gram. §§. 318, 319.).

1. Derivatives from nouns and adjectives.

a. -άω (mostly from nouns of Decl. I.)
-έω
-εύω
} signifying *to be* or *do* that which is denoted by the primitive, as

τολμάω = I dare, φιλέω = I am a friend,
τιμάω = I honour, εὐδαιμονέω = I am prosperous,
βασιλεύω = I reign, χορεύω = I dance.

b. -αίνω, -ύνω, -όω } mostly from adjectives (mostly from nouns of Decl. II.) } signifying to *make* that which is denoted by the primitive, as

λευκαίνω = I whiten, ἡδύνω = I sweeten,
σημαίνω = I signify, μακρύνω = I lengthen,
δουλόω = I enslave, χρυσόω = I gild.

c. -ίζω, -άζω } signifying *imitation* when the primitive is the name of a person or animal; otherwise, *causative*, as

Δωρίζω, Δωριάζω } = I imitate the Dorians,
πλουτίζω = I make rich.

2. Derivatives from other verbs:

a. -σείω (from the future), -ιάω (from verbal nouns) } signifying *desire* to do that which is denoted by the primitive, as

πολεμησείω = I wish for war,
στρατηγιάω = I desire military command.

Desideratives are also, but very rarely, formed in -άω, as θανατάω = 'I desire death'.

b. -ζω, *intensive* and *frequentative;*
-σκω, *inceptive* and *causative.*

Compare { στένω = I sigh, στενάζω = I sigh deeply. } { ῥίπτω = I throw, ῥιπτάζω = I toss. }
{ ἡβάω = I am at the age of puberty, ἡβάσκω = I approach the age of puberty. }
{ μεθύω = I am drunk, μεθύσκω = I make (some one else) drunk. }

ADVERBS.

The adverb is an indeclinable word, expressing some circumstance affecting commonly the verb.

§. 48. **Negative Adverbs.** The most important of the primitive adverbs, syntactically considered, are the negatives *οὐ* and *μή*. These differ from each other as do the Indicative and Subjunctive moods (§. 32.), *οὐ* being the *no* of fact, *μή* the *no* of conception; and accordingly, they are found as a rule, *οὐ* with the Indicative, *μή* with the Subjunctive Mood.

Fact	*Conception*
οὐκ ἀποκρίνομαι =	*ἵνα μὴ ὀργίσω φίλον ἄνδρα* =
I don't answer,	that I may not anger my friend.

It is however the meaning which determines whether *οὐ* or *μή* is to be used: no matter what the mood, or what even the part of speech, for *οὐ* and *μή* are used with nouns and adjectives too, *οὐ* applies to *fact*, *μή* to *conception*. Hence *οὐ* is found with forms of the Subjunctive Group, when these have the sense of the future Indicative (§. 41. a.); and with forms of the Optative Group, when these are allied to the Indicative either by being Potential (§. 43.), or by representing in the *oratio obliqua* (§. 96.) the Indicative of the *oratio recta*, as

O. R. *οὔπω δὴ πολλοῦ χρόνου ἡδίονι οἴνῳ ἐπέτυχον* =
I *hav'n't* for a long-time *met with* pleasanter wine.

O. O. *ἔλεξεν*
ὅτι οὔπω δὴ πολλοῦ χρόνου ἡδίονι οἴνῳ ἐπιτύχοι =
He said
that he *hadn't* for a long time *met with* pleasanter wine.

On the other hand, *μή* is found with the Indicative in wishes (§. 42. Obs.), in conditional clauses (§. 93.), and in final clauses expressed by the future Indicative (§. 35. Obs. 2.); because *wishes*, *conditions*, and *aims* are as such not *facts*, but *conceptions*, as

μήποτε ὤφελον λιπεῖν τὸν Σκῦρον =
Oh that I had never left Scyros!
εἰ μὴ φυλάξεις μίκρ' ἀπολεῖς τὰ μείζονα = *if you shall not take care of* littles, you will lose the great.
Τιμοκράτης τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὁδὸν δείκνυσιν = Timocrates shews bad men a way *by which they may not pay* the penalty.

For the same reason, *μή* negatives the Imperative mood. Both *οὐ* and *μή* are found with the Infinitive, because infinitival clauses denote sometimes *facts*, sometimes *conceptions*. Generally speaking, after *verba declarandi et sentiendi* they denote facts, being resolvable into *ὅτι* with the Indicative, and are negatived by *οὐ*: in other cases including the substantival Infinitive with the article (§. 6. a.), they are negatived by *μή*, as

ὁμολογῶ οὐ κατὰ Μέλητον καὶ Ἄνυτον εἶναι ῥήτωρ =
ὁμολογῶ ὅτι οὐ κατὰ Μέλητον καὶ Ἄνυτόν εἰμι ῥήτωρ =
I acknowledge I am not an orator after the fashion of Meletus and Anytus.
δέομαι σοῦ μὴ περιορᾶν ἐμὲ ἀπολλύμενον =
I pray you *not to stand by and see* me perishing.
σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν =
it remained for you *not to be silent.*

With participles, adjectives, and substantives, the distinction is the same, *οὐ* marking *fact*, *μή conception*, as

λέγω ἐν οὐκ εἰδόσιν =
I speak among *those who don't know.*
τίς ἂν πόλις ὑπὸ μὴ πειθομένων ἁλοίη; = what city could be taken by men *who shouldn't be obedient?*
τὰ οὐ καλά = dishonourable things (concrete).
τὸ μὴ καλόν = what is dishonourable (abstract).
δι' οἴκτου σὲ ἔχω ἄνδρα οὐκ εὐδαίμονα =
I pity you *unhappy man that you are.*
φοβοίμην ἂν σὲ ἄνδρα μὴ εὐδαίμονα =
I should dread you *if you were an unhappy man.*
ἐπήγγειλε τὴν τῶν γεφυρῶν οὐ διάλυσιν =
he reported the *non-destruction* of the bridges.

δεινόν ἐστιν ἡ μὴ ἐμπειρία =
inexperience (not any particular individual's actual inexperience, but *inexperience wherever it may exist*) is a dreadful thing.

The above distinction between οὐ and μή is maintained between their compounds:

Objective i. e. for *facts*, οὔτε, οὐδέ, οὐδείς κ. τ. λ.
Subjective i. e. for *conceptions*, μήτε, μηδέ, μηδείς κ. τ. λ.

A beautiful illustration of the difference between οὐ and μή is afforded by their use in questions put negatively. When the question is presumed to accord with *fact*, so that the answer 'yes' is expected, the question is put by οὐ or one of its compounds; when the question is presumed to be a mere *conception*, because not according with fact, so that the answer 'No' is expected, the question is put by μή or one of its compounds, as

ἆρ' οὐκ ἔστιν ἀσθενής; = he is ill, isn't he? (Yes.)
ἆρα μὴ ἔστιν ἀσθενής; = he isn't ill, is he? (No.)

The distinctive force of οὐ and μή is well brought out in passages where, at first sight, they seem to be interchanged, as

(Plat. Phaed. 76, *E.*) εἰ μὴ ταῦτά ἐστι, οὐδὲ τάδε = if that is not true, neither is this.
(Eur. Alc. 690.) μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρὸς, οὐδ' ἐγὼ πρὸ σοῦ = die not on my behalf, nor yet (will) I for thee.
(Soph. Ant. 682.) οὐκ ἂν δυναίμην, μητ' ἐπισταίμην λέγειν = I couldn't say, nor may I (ever) know how to say.

Obs. 1. **Deficiencies of the Greek Subjunctive Mood supplemented by μή.** By possessing two negative adverbs, one subjective, the other objective, i. e. allied in force the one to the Subjunctive Mood, the other to the Indicative, the Greek language in part recoups, as it were, the deficiencies of its Subjunctive Mood (§. 40. Obs. 1.). Whenever μή accompanies an Infinitive or a participle, the infinitival or participial clause answers to a Latin Subjunctive clause, as

δέομαι σοῦ μὴ περιορᾶν ἐμὲ ἀπολλύμενον =
te precor *ne committas* ut peream.
τίς ἂν πόλις ὑπὸ μὴ πειθομένων ἁλοίη; =
quae urbs a militibus caperetur *qui duci non parerent.*

This power of μή is most remarkable when exercised in connexion with the Indicative, because the Indicative is specially the fact-mood. It is so exercised in relative clauses, as

ἃ οὐκ οἶδεν οὗτος, ταῦτα λέγει } = what this man doesn't understand, that he says.
quae nescit hic, ea dicit. }
ἃ μὴ οἶδέ τις, ταῦτα μὴ λεγέτω } = what a man doesn't understand, let him not say.
quae quis *nesciat*, ea ne dicat. }

ἦν ποτε χρόνος ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν =
fuit aliquando tempus *quum erant* dii, mortalia autem genera non *erant* = there was once a time when gods were, but mortal generations were not.
ἦ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι ἀνθρώπους . . ὅτε γε μή δ' ὑμᾶς δύναμαι πείθειν = difficile quidem caeteris hominibus persuadeam, *quum ne* vobis *quidem* persuadere *possim* = certainly I should persuade the rest of men with difficulty, since I am unable to persuade even you.

Obs. 2. *Λιτότης* **in Negation.** Many of the examples in which the above distinction between οὐ and μή is apparently disregarded are examples of the Greek λιτότης (§. 38. Obs. b.). Negation offers a wide field for this figure of speech, as

οὐχ ἥκιστα = μάλιστα = in the highest degree.
οὐκ ἀφανής = ἔνδοξος = distinguished.

Witness also the formula frequent in Thucydides, as (Thuc. II. 39.)

καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρίας =
and not with enforced more than with natural courage i. e.
and not with enforced so much as with natural courage.

With *verba declarandi et sentiendi* followed by an infinitival clause, the formula dictated by λιτότης is

οὐ φημὶ τοῦτο εἶναι = *nego hoc esse* =
I don't say this is = I say this is not.
οὐκ ἀξιοῦμεν δοῦλοι εἶναι = we don't claim to be slaves =
(allowing for λιτότης) we disclaim being slaves.

Now in these and many other cases, as οὐκ ἐῶ = 'I hinder', οὐκ ὑπισχνοῦμαι = 'I refuse', οὐ κελεύω = 'I forbid', οὐ στέργω = I hate, the negative οὐ has become a permanent adjunct negativing a single word, and is therefore found where μή would otherwise have been used, as

οὐ φῶμεν = let us deny.
εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν =
if *you prevent* the burial of the dead.

Another form of λιτότης is when a really affirmative clause takes the conditional form; in which case εἰ = ὅτι, and the negation is added either with οὐ according to the *meaning*, or with μή according to the *form* of the clause. Because the substitution of εἰ for ὅτι is a form of politeness, it is most common when there is something disagreeable to say, as after verbs denoting disapprobation; and εἰ μή is more polite, as it is also more common, than εἰ οὐ.

θαυμάζω εἰ ταῦτα οὐ ποιεῖς = I wonder you don't do that.
ἀγαναχτῶ εἰ οὑτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν =
I am indignant that in this way I cannot say what I think.

The fact of μή being the politer negation, and οὐ the more decided, accounts for both being found in the same kind of clause, as in relative, infinitival, and participial clauses, and for the use of οὐ rather than of μή in cases of antithesis even in conditional clauses, particularly when the contrast is marked by μὲν — δέ (Madv. §. 202. a. Rem.). The progress of refinement accounts for what Madvig has observed, viz. that later writers, as Plutarch, Lucian, Arrian, use μὴ in accessory sentences with ὅτι ὡς (that), with ὅτι, ἐπεί (because), and with participles, much more frequently than do the older writers.

It is often indifferent, especially in the case of conceptions which are also daily facts, whether the form proper to conceptions, or the form proper to facts be employed, as

μῶρός ἐστι ὅστις τὴν ἀρετὴν οὐ (or μὴ) μελετᾷ =
stultus est qui virtutem non meditatur (or *meditetur*) =
he is a fool who does (or should) not practise virtue.

Obs. 3. **Negation of Infinitives and Participles.** When the finite verb, though a verb *declarandi vel sentiendi*, on which the infinitival or participial clause depends, is itself in a form which would require μή to negative it, e. g. in the imperative, then the dependent infinitive or participle in like manner takes μή, as

νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον =
consider that nothing human is stable:
οἶμαί σε, ἐάν τι αἴσθῃ σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους = I suppose, if you feel yourself ignorant of anything, that you seek those who do know about it.

So, if μή is once used to mark a hypothesis, it is repeated whenever the hypothesis is again implied, as (John. III. 18.)

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν κ. τ. λ. = he that believeth on him is not condemned; but *if* any one believeth not, he has been condemned already, because (on that supposition) he has not believed &c.

Obs. 4. **Redundant Negation.** *a.* Two negatives belonging to *different* predicates cancel each other as in English, as

οὐδεὶς ὅστις οὐ γελάσεται =
there is no one who will not laugh i. e. every one will.

But when two negatives belong to the same predicate, they don't cancel each other as in modern English, and are so far from being redundant that they strengthen each other, as

μὴ λανθανέτω σε μη δὲ τοῦτο =
let not even this escape your notice.*

Hence the indefinite *any* in whatever combination, *any* one, *any* how, *any* where, at *any* time, in an English negative sentence is translated, when the most emphatic negation is intended, by a Greek negative, as (Plat. Rep. p. 495.)

σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην, οὔτε πόλιν δρᾷ = a petty nature never makes anything great, neither an individual nor a state.

The simple indefinite is however found after negatives, as (Xen. Mem. IV. §. 1.)

οὐδεὶς πώποτε κάλλιον θάνατον ἤνεγκεν ἢ Σωκράτης =
no one ever met death more nobly than Socrates.

Here *οὐδεπώποτε* would have been more emphatic than *πώποτε*. Such examples as (Dem. 19. 77.)

μὴ οὖν . . . μὴ δότω δίκην =
let him not then *escape* punishment

are only apparent exceptions to the rule that two negatives referring to the same predicate strengthen one another, for *μή*, immediately preceding *δότω*, has become a permanent adjunct (§. 48. Obs. 2.) negativing the single word *δότω*, so that *μὴ δότω* = 'escape', one notion.

b. After verbs of negative or semi-negative meaning, as *denying* or *doubting*, *preventing* or *delaying*, *refusing* or *refraining from*, they themselves not being accompanied by a negative, a *μή* which cannot be translated into English is added to the Infinitive, as

ἠρνοῦντο μὴ πεπτωκέναι = they denied they had fallen:
Τιμόθεος Ἀριοβαρζάνει ἀπέγνω μὴ βοηθεῖν =
Timotheos refused to assist Ariobarzanes.

The explanation of this anomaly is that in English the *thing denied* or *refused* is subjoined, whereas in Greek the *denial* or *refusal* itself is subjoined. Thus

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* It thus appears that the English vulgarism, '*I don't know nothing*' = '*I don't know anything*', is classical in Greek, *οὐ γιγνώσκω οὐδέν*. It is equally so in Italian, and it was so in Anglo-Saxon: historically therefore it is not a corruption of pure English, but a surviving fragment of the primitive dialect.

the thing denied = they had fallen;
the denial itself = { they had *not* fallen, / *μὴ πεπτωκέναι*.
the thing refused = to assist Ariobarzanes;
the refusal itself = { *not* to assist Ariobarzanes, / *Ἀριοβαρζάνει μὴ βοηθεῖν*.

This *μή* is however sometimes omitted, particularly after *κωλύω* = 'I hinder' and its compounds. Even when the Infinitive is resolved by *ὅτι* or *ὡς* with the Indicative or Optative, an apparently superfluous negative, in the form of *οὐ* however, is added in the clause depending on verbs of *doubt* and *denial*. Compare the French and Italian:

La pluie *empêcha* qu' on *ne* se promenât dans les jardins =
the rain prevented people from walking in the gardens.
guardarsi di *non* credere alle favole =
to beware of believing stories.

c. After the above-mentioned verbs, when they themselves are accompanied by a negative, and generally after all negative expressions which in Latin would be followed by *quin* with the Subjunctive, the Infinitive takes *μὴ οὐ*, as

οὐκ ἠρνοῦντο μὴ οὐ πεπτωκέναι =
non negabant quin cecidissent =
they didn't deny but that they had fallen:
Τιμόθεος Ἀριοβαρζάνει οὐκ ἀπέγνω μὴ οὐ βοηθεῖν =
Timotheos non recusavit quin Ariobarzani subveniret =
Timotheos did not refuse to assist Ariobarzanes.

After *δεινόν, αἰσχρόν, αἰσχύνη, ἀνόητον, πολλὴ ἄνοιά ἐστιν*, and *αἰσχύνομαι*, which all imply a negative notion viz. disapprobation, the Infinitive is generally negatived in the same way, as

πολλὴ ἄνοια μὴ οὐχὶ ἓν τε καὶ ταὐτὸν ἡγεῖσθαι τὸ ἐπὶ πᾶσι τοῖς σώμασι κάλλος = it is great folly not to consider beauty in all objects as one and the same.

Μὴ οὐ is also found with participles depending on negative expressions, as (Soph. Aed. Tyr. 12.)

δυσάλγητος γὰρ ἂν εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἕδραν = I should be ruthless if I did *not* pity such a suppliant posture.

d. Οὐ μή is almost restricted to the future Indicative, and to the aorist of the Subjunctive Group taken in a future sense (§. 41. a.). In the 2d pers. sing., the future indicative is pointed interrogatively with *οὐ μή*, and is a strong prohibition, as

οὐ μὴ φλυαρήσεις ἔχων; = don't keep playing the fool.

Of course, if *οὐ μή* be with the future Indicative in the *oratio recta*, it will be with the future Optative in the *oratio obliqua*.

e. After comparatives with *ἤ* = 'than', an *οὐ*, which cannot be translated in English, is sometimes used as if to mark the inequality or discord existing between the two branches of the compari-

son. Generally, a negative precedes in the first branch of the comparison, but not always, as

(Herod. IV. 118. 15.) *ἦκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας* = for the Persian is come not more against us than against you.

(Thuc. III. 36. 4.) *ὠμὸν τὸ βούλευμα . . . πόλιν ὅλην διαφθεῖραι ἢ οὐ τοὺς αἰτίους* = it is a cruel decree to destroy a whole city rather than the guilty.

In French and Italian also, there is a redundant negative after comparatives when a verb follows them, as

il n' écrit pas mieux cette année-ci qu'il *n'*en faisait l'année passée.

il faut plus d'esprit pour apprendre une science qu'il *n'*en faut pour s'en moquer.

io scrivo più che io *non* parlo.

§. 49. **Greek Particles.** Many primitive adverbs in Greek serve merely to indicate the relative importance of words or clauses, the degree of the speaker's assurance in uttering them, or some other feature of the *animus loquentis*, which, for the most part, *we* convey to the hearer by suitable gestures or modulations of the voice, and suggest to the reader by underlining in manuscript, or by *italics* in print. Thus *ἦ*, *μήν*, and the enclitic *τοι* asseverate; *ἦ μήν* is common in oaths, *ἤτοι* in contrasts. The enclitics *περ*, *γε* intensify, as

πρῶτόν περ = quite the first,

σύ γε = you at any rate.

The enclitic *νυν* = 'therefore', peculiar to poetry, must be distinguished from the temporal *νῦν* = 'now', although *νῦν* itself is sometimes illative (Jelf. §. 719. 2.). Homer's enclitic *νυ*, used in asseveration, is another form of the same word. *Νῦν* and *ἤδη* are related as *nunc* and *jam*, *νῦν* properly denoting the present, and *ἤδη* the immediate past or the immediate future, like the French *tout à l'heure*. *Νῦν* however is also found referring to the past and future, as well as to the present, like our own phrase *just now*, which answers for all three, and when referring to past or future time represents the force of *ἤδη*. From the temporal meaning of *ἤδη* is derived a local, as (Thuc. III. 95. 1.)

Φωκεῦσιν ἤδη ὅμορος ἡ Βοιωτία ἐστίν =
Boeotia is *exactly* conterminous with the Phocians.

Δή, which is supposed to be a shortened form of *ἤδη*, is used with expressions of time in the sense of *exactly*, and even with pronouns and conjunctions in much the same sense, as

ἵνα δή = just that, *οὗτος δή* = just he.

Expressly interrogative words are often emphasized by *τέ*, *ποτέ* (not to be confounded with *πότε*; = *when?*), *ἄρα*, *οὖν*, *δή*, *μήν*, *γάρ*. Hence the Homeric

τίπτ'; = *τίποτε*; = why?

which exactly corresponds to the English vulgarism '*what ever* was the cause of that?'

The illative force of *ἄρα* is that which it acquired last, the successive stages being marked by the meanings — *exactly*, *straightway*, *therefore*. In Homer, *ἄρα* had the first of these meanings, as

ὅτ' ἄρα = just when, *εἰ μὴ ἄρα* = if not exactly,

the latter often in an ironical sense, like the Latin *nisi forte*. Hence *ἄρα* is often used in Epic as a continuative particle, like our *namely*, *to wit*, and in Ionic and Attic prose in the sense of *straightway*, as

ταῦτα ἀκούσας, ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν =
on hearing this, Cyrus *forthwith* struck his thigh.

The illative *ἄρα* must be distinguished from its post-Homeric form *ᾶρα*, which is generally interrogative; though in Attic poetry *ᾶρα* is sometimes used for *ἄρα* (Jelf §. 789. b. Obs.).

But the proper use of the Greek particles, as these small adverbs are called, cannot be learned by rules any more than can the proper use of the Italian *pure*, or the German wohl: only by careful and extensive reading is it possible to realise their force.

Obs. 1. *Ἄν* **Potential.** The potential particle *ἄν* may be distinguished from the conjunction *ἄν* = 'if' by this, that whereas

the latter *introduces* its clause, the former, except in short parentheses, as ἄν τις φαίη = 'one might say', never does. Usually ἄν potential stands beside the word which it qualifies, yet it is often attracted into juxtaposition with the most emphatic word standing at the head of the clause, as

μάλιστα οἶμαι ἂν σοῦ πυθέσθαι (ὅτι πυθοίμην ἄν) = I think I *should learn* best from you:

Κῦρος, εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι (ὅτι ἂν ἐγένετο) = it seems that Cyrus, had he lived, *would have proved* an excellent ruler.

Ἄν potential is sometimes omitted where it might be used, and somtimes repeated unnecessarily: in either case, the difference is one not of meaning, but of perspicuity or emphasis.

Obs. 2. **Ἄν with forms of the Subjunctive Group.** The particle ἄν with forms of the Subjunctive Group affects the meaning not of the verb, but of the conjunction or relative word introducing the clause; and it does so very much as the English suffix-*ever* affects the meaning of the words to which it is appended (§. 29.), as

ἕως ἀπέθανε = till he died,

ἕως ἂν ἀποθάνῃ = till he die (whensoever that may be).

Obs. 3. **Particles never beginning a Clause.** These are, besides ἄν potential and the indefinite adverbs beginning with π-, as ποτέ, πού &c.,

ἄρα illative, not to be confounded with ἆρα interrogative,

αὖ = again (poetic αὖτε), αὖθις (Ionic αὖτις),

γάρ, γέ, δαί, δέ, δή (except in Hom. and Pind.), δῆθεν, δῆτα, the poetic θήν, the Epic κέ, μέν, μέντοι, μήν, νύν illative, νύ Epic, οὖν, πέρ, τέ, τοί, τοίνυν.

Obs. 4. **Correlated Adverbs.** These are subjoined in a list based on the same principle as the list of correlated pronouns §. 27.

Direct			Indirect			
Interrog.	Indef.	Relative*	Interrog.		Demonstrative	
πόθεν	ποθέν	ὅθεν	ὁπόθεν	ἐκεῖθεν	ἐντεῦθεν	ἐνθένδε
ποῦ	πού	οὗ	ὅπου	ἐκεῖ	ἐνταῦθα	ἐνθάδε
ποῖ	ποί	οἷ	ὅποι	ἐκείσε	ἐνταῦθα	ἐνθάδε
πῇ	πῇ	ᾗ	ὅπῃ	τῇ	ταύτῃ	τῇδε
πῶς	πώς	ὡς	ὅπως	τώς	οὕτως	ὧδε ὥς
πότε	ποτέ	ὅτε	ὁπότε	τότε		
ποσάκις		ὁσάκις	ὁποσάκις	τοσάκις	τοσαυτάκις.	

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* The *relative* adverbs, and those called *indirectly interrogative*, compound relatives in their nature, may be regarded as *conjunctions*, because they always *conjoin* clauses.

From the root *ΤΟΣ* (§. 27.), *τόθεν* = 'thence', and *τόθι* = 'there' are found in the most ancient authors. The difference between *here* and *there*, *hence* and *thence*, *hither* and *thither* is not always marked by the Greek adverbs alone: the context shews whether *ἐντεῦθεν* = *hence* or *thence*, and whether *ἐνταῦθα* = *here* or *there*, or, like these English words, = *hither* or *thither*. In Attic prose, *ἐνθάδε* = *here* or *there* commonly; but in poetry sometimes *hither* or *thither*. Only the commonest forms appear in the above list; for in the totality of Greek a great many rarer kindred forms are found.

§. 50. **Derivative Adverbs.** *a*. The termination *-ως* of adverbs derived from adjectives is said to be an old ablative, kindred with a Sanscrit form: but practically the adverb can always be obtained from the genitive plural of the adjective by changing final *ν* into *ς*, and this empirical mode of derivation gives also the accentuation of the adverb, which is always the same as that of the genitive plural of the adjective, as *φίλων φίλως*, *καλῶν καλῶς*. Such derivatives are capable of comparison, the adverb borrowing its comparative and superlative from those of the adjective, the comparative from the acc. sing. neuter, and the superlative from the acc. plur. neuter, as *καλῶς*, *κάλλιον*, *κάλλιστα*. Even the positive is sometimes expressed by the acc. neuter of the adjective, as

Sing. *πολύ* = much, *ὀλίγον* = a little while,
μέγα βοᾶν = to cry aloud, *ὀξὺ ὁρᾶν* to see keenly,
ἡδύ, *κακὸν ὄζειν* = to smell sweetly, badly.
Plur. *πολλά*, *συχνά*, *πυκνά* = frequently.

b. The oblique cases of nouns and pronouns, but especially the accusative of nouns, furnish a great number of adverbs, as

Gen. *ἐπιπολῆς* = on the surface, *αὐτοῦ* = just here, just there,
the pronominal adverbs in *-ου* (§. 49. Obs. 4.).
Dat. *ἦρι* = early in the year, *ὕψι* = on high,
πέδοι = on the ground, *οἴκοι* = at home,
the pronominal adverbs in *-οι*, and *-η* (§. 49. Obs. 4.).

Acc. ἀρχήν = at all,* μάτην = in vain,
δίκην = like, ἀκμήν = directly,
δωρεάν, δωτίνην, προῖκα = gratis,
κράτος = strongly, πέρας = lastly,
ὅ, ᾧ = wherefore, τοῦτο, ἐκεῖνο = therefore.

c. The normal suffixes denoting *whence*, *where*, and *whither* are -θεν, -θι, and -δε, as

οἴκοθεν = from home, οἴκοθι = at home,
οἰκόνδε = to home, Ἀθήναζε (Ἀθήνας-δε) = to Athens.

To pronouns and adverbs -σε is suffixed instead of -δε, as

ἐκεῖσε = thither, αὐτόσε = to the very place.

d. To these must be added a few adverbs of manner in -ηδόν or -δόν derived chiefly from nouns; in -δην, or -αδην, or -δα derived chiefly from verbs; and in -ί or -εί derived from imitative verbs in -ίζω (§. 47.), and from compounds of α privative, as

ἀγεληδόν = in droves, κρύβδην } = secretly,
βοτρυδόν = in clusters, κρύβδα }
ἀμαχητί } = without battle, σποράδην = scatteringly,
ἀμαχητεί } Μηδιστί = like the Medes.

PREPOSITIONS.

Prepositions are indeclinable words interpreting the case-endings of the Noun (§. 11. *b.*).

§. 51. **Prepositions ~ Adverbs.** All the prepositions except ὑπέρ occur, like our own *before* and *after*, as local adverbs, which was no doubt their primitive character. This use of them is most frequent in Homer and Herodotus, as (Il. XVIII. 562.)

μέλανες δ' ἀνὰ βότρυες ἦσαν =
and black grapes were thereon.

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* In this sense, ἀρχήν is used only of actions, and these negatived, as

ἀρχὴν μηδὲ λαβών = not having received it at all,
(lit.) = not having received it *to begin with.*

Even two prepositions are found adverbially together, as (Il. XI. 180.)

περὶ πρὸ γὰρ ἔγχεϊ θῦεν =

for *round in front* he slew with his spear.

The adverbial use of prepositions in connexion with verbs with which they were afterwards incorporated is marked in early Greek by the intervention of words between the preposition and the verb, the preposition however almost always preceding, contrary to the English collocation in like cases. Examples abound in Homer, Herodotus, and the tragic chorus: in Attic prose they are very rare, and even in Attic poetry, the *tmesis*, as this is called, is effected by only a single particle or other small word, as

(Il. I. 67.) *ἀπὸ λοιγὸν ἀμῦναι* = to ward *off* destruction,

(Eur. Hec. 1172.) *ἐκ δὲ πηδήσας* = and leaping *forth*.

Sometimes a verb, instead of being itself repeated, is recalled by the preposition which accompanied it being repeated, as (Herod. VIII. 33.)

Κατὰ μὲν ἔκαυσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην = They burnt *down* the city of Drymos, and *down* (they burnt) Charadra.

Sometimes on the other hand, the verb is alone repeated even though it had been incorporated with the preposition into one word, as (Plat. Phaed. p. 59. B.)

παρῆν καὶ ὁ Κριτόβουλος . . . ἦν δὲ καὶ Κτήσιππος = and Critobulus was present . . . Ctesippus too *was* (there).

Prepositions are often compounded with adverbs, as

ὑποκάτω = beneath, *ἔμπροσθεν* = in front,

εἰς τότε = until then, *ἐφάπαξ* = once for all,

and even when so compounded sometimes govern their proper case, as

προσέτι τούτῳ = besides this still.

Besides the prepositions properly so called, there are *improper* prepositions i. e. primitive adverbs of which the prepositional use is only occasional, the adverbial

prevailing (§. 82. c.). Different from these again are adverbs derived from adjectives, and governing the same case as the primitive adjective (§. 82. a.); and nouns used prepositionally, as

χάριν = on account of, *κύκλῳ* = around,

to which may be added *ἕνεκα*, if, as some suppose, *ἕνεκα* be the accusative of a lost noun. Here is an example of *ἕνεκα* bringing out more distinctly the force of a preposition proper (Thuc. VIII. 92.)

ὅσον ἀπὸ βοῆς ἕνεκα = so far as outcry was concerned.

Obs. 1. **Anastrophe in Prepositions.** Prepositions uniformly deserve their name when thoroughly incorporated with another word; for they always *precede* the other constituent part of the compound word. Out of composition however, with the exception of *ἀμφί*, *ἀνά*, *ἀντί*, *διά*, *πρό*, they are found following their cases, and then the dissyllabic prepositions have their accent thrown back by what is called *anastrophe*, as (Eur. Med. 925.)

τέκνων τῶνδε ἐννοουμένη πέρι = thinking of these children.

The postposition of prepositions is chiefly poetic; in Attic prose, it occurs only with *περί* governing the genitive. When a preposition governs a substantive and an adjective in concord, it may stand either before both or between the two, the latter being the more poetic collocation, as

μάχῃ ἐνὶ κυδιανείρῃ = in glorious fight,
θοὰς ἐπὶ νῆας = to the swift ships.

In English interrogative and relative clauses, the preposition may be placed after its case, in order to stand nearer the verb with which it is loosely in composition, as

What pen did you write that *with*?

The very pen *which* you wrote *with* yesterday:

not to mention interrogative, relative, and demonstrative compounds, like *wherewith therewith*. *Ἔνι*, *ἔπι*, *μέτα*, *πάρα*, *πέρι*, *ὕπο*, with the accent thrown back, when governing no case, are contracted forms of *ἔνεστι*, *ἔπεστι*, *μέτεστι*, *πάρεστι*, *περίεστι*, *ὕπεστι*. *Ἄνα* and *Δία*, with the accent thrown back, are respectively a contracted form of *ἀνάστηθι* = 'get up', and the acc. of *Ζεύς*.

Obs. 2. **Prepositional Phrases.** Prepositions form a great many adverbial phrases both without the article and with it (§. 6. Obs. 2.), as

ἀνὰ λόγον = proportionally,
ἀνὰ μέρος, *ἐν μέρει* = in turn,
ἀπὸ στόματος = by heart,
ἐκ παίδων = from childhood,

ἐν καιρῷ	= in time,
ἐν προσθήκης μέρει	= into the bargain,
ἐξ ἀπροσδοκήτου	= unexpectedly,
ἐξ ἑτοίμου	= promptly,
ἐπ᾽ ἀμφότερα	= both ways,
ἐπ᾽ αὐτοφώρῳ	= in the very act,
ἐπ᾽ ἴσα	= in the same way,
ἐπὶ προφάσιος	= on pretence,
κατ᾽ ὀλίγον	= in a small degree,
κατὰ πολύ	= in a great degree,
παρ᾽ ἑαυτοῦ	= from ones own resources,
παρὰ ποδός	= on the spot,
πρὸς ἀνάγκην	= necessarily,
ἀπὸ τοῦ προφανοῦς ἐν τῷ φανερῷ	= openly,
ἐκ τοῦ αὐτομάτου	= spontaneously,
ἐκ τοῦ ἀδίκου	= unjustly,
ἐν τῷ ἀσφαλεῖ	= safely,
ἐπὶ τὰ μακρότερα	= lengthways,
κατὰ τὸ ἰσχυρόν	= violently,
σὺν τῷ καλῷ	= honourably,
τὸ ἀπὸ τοῦδε	= henceforth,
τὸ καθ᾽ ἑαυτόν	= for one's own part,
τὸ πρὸ τούτου	= aforetime.

CONJUNCTIONS.

Conjunctions are indeclinable connectives of words and clauses.

§. 52. **Coordinating Conjunctions.** In the primitive state of language, each thought was enunciated independently; and conjunctions arose only after the connexion and dependence of thoughts came to be clearly perceived, and the advantage of indicating that connexion and dependence came to be strongly felt. The connexion of thoughts would naturally be marked sooner than their dependence; hence the earliest conjunctions were doubtless the coordinating ones, viz. the copulative, the adversative, the disjunctive, and the illative.

Most profuse, as will be shown, is the Greek language in its use of these conjunctions.

Obs. The use of coordinating conjunctions to introduce clauses subordinate in meaning is frequent in the early writers, (§. 4.), and never entirely ceased, as

(Il. VI. 148.) ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη =
but the greening wood puts forth others *when* spring-time comes.

(Thuc. I. 50. 5.) Ἤδη δὲ ἦν ὀψέ . . . καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο = and it was now late, *when* the Corinthians suddenly backed water.

On the same principle, in all stages of the language, καί after words implying likeness answers to *as*, the indeclinable English relative:

γνώμαις ἐχρῶντο ὁμοίαις καὶ σύ =
they entertained the same opinions *as* you.

§. 53. **Copulative Conjunctions.** The regular copulatives are τέ and καί, the former following, the latter preceding the word it introduces; in the case of a phrase or clause, the former following, the latter preceding the first word, as

πατὴρ ἀνδρῶν θεῶν τε = father of men and gods,
ὁ Σωκράτης καὶ ὁ Πλάτων σοφοὶ ἦσαν =
Socrates and Plato were wise.

Not only may these conjunctions be repeated, τέ — τέ, καί — καί, so as to express *both* — *and*, but there is no limit to the number of times they may be repeated, as

(Il. I. 177.) ἀεὶ γὰρ ἔρις τε φίλη, πόλεμοί τε, μάχαι τε =
for strife is always welcome, and wars, and fights.

(Xen. Cyr. I. 47.) πολλοὺς ἤδη διέφθειραν καὶ λέοντες, καὶ κάπροι, καὶ παρδάλεις = lions, and boars, and panthers had already destroyed many.

In English, *and* is commonly put with only the last member of a series, but in Greek, each particular is commonly introduced by a conjunction. In the case of adjectives, when the series consists of only two, one of the adjectives is commonly subordinated to the other, as

τὸ πρῶτον καλὸν πρᾶγμα =
the first honourable action.

But *πολλοί*, even when subordinate in sense, is usually coordinate in form, as

πολλὰ καὶ καλὰ ἔργα = many honourable actions.

In poetry and oratory, copulatives are sometimes wholly dispensed with; this *asyndeton*, as it is called, forming an element of dignity in the Epic style, and of passion in the Lyric.

The use of *τέ* without *καί*, though very common in Epic and in tragedy, is rare in prose. *Καί* is the stronger of the two, and is often used to introduce only the last and most important member of a series, the preceding members having been united by *τέ*, as

(Thuc. I. 3. 2.) *ἔθνη τά τε ἄλλα καὶ τὸ Πελασγικόν* = other nations and especially the Pelasgic.

Hence the phrase *ἄλλως τε καί* = 'especially', (lit.) 'both otherwise and'. A more intimate connection is expressed by *τέ . . . καί* than by *τέ . . . τέ*, *καί . . . καί*, and the most intimate of all is expressed when *τέ* and *καί* immediately succeed each other, as

πεζοί τε καὶ ἵππεις = both infantry and cavalry.

Note the formula *καί . . . τέ . .*, *καί* = 'And besides . . . and', as

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμός = *And besides* it was now about the time of full market, *and* the station was near.

Obs. 1. *Τε* **as Suffix.** In Homer, *τέ* suffixed to words properly demonstrative imparts to them a relative force, which force some of them retained even when *τέ* came to be dropped: thus from the Homeric *ὅς τε* = 'and he' i. e. 'who', arose the Attic *ὅς* = 'who'. The suffixed *τέ* was however not always dropped, witness the Attic forms

ἅτε = as, *ὥστε* = so that, *ἐφ' ᾧτε* = on condition that,
ὅτε = when, *ἕσ(ὅ)τε* = till that, *οἷός τε* = able.

Obs. 2. *Καί* **as Adverb.** *Καί* adverbial = *also*, *even*, as

καὶ σὺ Βροῦτε = *tu quoque Brute.*

So always after *ὥσπερ*, and in the phrase *εἴπερ τις καὶ ἄλλος*, as

ὁ Σωκράτης εἴπερ τις καὶ ἄλλος =
Socrates, if any other man *besides*,

i. e. according to Greek *λιτότης*, 'Socrates more than any other man'.

In this way too, ὡς ... καί, and ἅμα ... καί are equivalents of *simul ac* in respect both of composition and of meaning, as

ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς =
and *when* they had resolved, they *also* forthwith departed =
simul ac decretum est ab iis; continuo discedebant.

§. 54. **Adversative Conjunctions.** The most common adversatives are μέν ... δέ, which beginners are told to translate 'on the one hand', 'on the other hand'. Often however the English can be so framed as to dispense with these cumbrous equivalents, as

πρὸς μὲν τοὺς φίλους φιλία, πρὸς δ' ἐχθροὺς ἔχθρα = towards friends friendship, towards enemies enmity.
αἰσχρόν ἐστιν εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε = it is a shame if, *whilst* I bear their unjust actions, you shall not put up with even their words.

In the following examples, the adversative force of μέν ... δέ clearly appears; yet, except in the first two examples, they are not represented by separate words:

πρῶτον μὲν	... ἔπειτα δέ	=	at first indeed	... but afterwards,
ἐνταῦθα μὲν	... ἐκεῖ δέ	=	here indeed	... but there,
ποτὲ μὲν	... ποτὲ δὲ	=	sometimes	... at other times,
ὁτὲ μὲν	... ὁτὲ δὲ	=	now	... again,
τοτὲ μὲν	... τοτὲ δὲ	=	at one time	... at another,
ὁ μὲν	... ὁ δέ	=	this man	... that man,
τὰ μὲν	.. τὰ δέ	=	partly	... partly.

The opposition expressed by μὲν ... δέ seldom amounts to contradiction as in the following passage from Plato:

κἂν μὲν βούλῃ ἔτι ἐρωτᾶν, ἕτοιμός εἰμι σοὶ παρέχειν ἀποκρινόμενος· ἐὰν δὲ βούλῃ, σὺ ἐμοὶ πάρασχε = if you wish to question farther, I am ready to afford you an answer; *but* if *otherwise*, then answer you me.

When whole *clauses* are connected, μὲν ... δέ usually stand second in them; when the opposition is between particular words, μὲν ... δέ stand immediately after the words opposed. In a *series* of clauses, μέν goes with the first, and δέ with all the others, in which case the

adversative force is weakened into the merely copulative.* Without *μέν* preceding, *δέ* occurs in a variety of senses, *but*, *and*, *now*, *for*, its interpretation in each instance depending on the relation to each other of the clauses connected by it, as

(Matth. I. 18.) *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν* = *Now* the birth of Jesus Christ was on this wise.

(Aesch. Pr. 817.) *ἐκμάνθανε· σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι* = hear me out; *for* I have more leisure than I want.

Without *δέ* following, *μέν* occurs with much the same force as the kindred *μήν* (Doric and Epic *μάν*) = 'surely', 'indeed'. Generally however, under this confirmative force lies also the adversative, which can be traced, if not in what is expressed, then in what is suggested to the mind.

Obs. **Substitutes for** *δέ*. These are *ἀλλά*, *αὖ* and its compounds, *μέντοι*, *ὅμως*.

a. *Ἀλλά* = 'but', though distinguished from the pronoun by its accent, is yet derived from *ἄλλος*, a reference to which explains the phrase *ἀλλ' ἤ* = 'except' used after negative clauses, and interrogative clauses implying a negation, as

ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι =
I have no money *save* a little,

where *ἀλλ' ἤ* must have originally meant 'other than'. Elliptical forms worth noting are *οὐ μὴν ἀλλά*, *οὐ μέντοι ἀλλά*, *οὐ γὰρ ἀλλά*, the last being the most frequent in Attic, and all meaning *no indeed but*, or simply *yet*, as (Xen. Cyr. I. 48.)

ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν οὐ μὴν ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πως =
the horse came down on its knees, and almost threw even him over its neck; *yet* Cyrus stuck on though with some difficulty.

The ellipsis would seem to be that of *ὁ ἵππος ἐξετραχήλισεν* be-

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* The opposite phenomenon, that of the copulative *καί* used adversatively, so frequent in the New Testament, particularly in the writings of Matthew and Peter, is deemed a Hebraism, as

(Matth. XI. 17.) *ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε* =
we piped unto you, *but* ye danced not.

tween *οὐ μὴν* and *ἀλλά*, which would give the full sense, 'the horse did *not indeed* throw him over its neck, *but* Cyrus stuck on &c.' In exhortations, questions, and answers, the still adversative force of *ἀλλά* is often sufficiently rendered by *well* placed first, as

πειράσαι' ἀλλ' ὑμεῖς γε = well, try you at any rate,
ἀλλ' ἦ φρονεῖς; = well, do you really think?
ἀλλὰ βούλομαι = well, I consent.

b. *Αὖ* and its compounds. *Αὖ* was originally a local adverb, as in *αὖ ἐρύειν* = 'to drag *backwards*', and then acquired both a temporal and an adversative force, like the English *again*, as 'he said this *again* i. e. a second time', and '*he again* said this' i. e. he on the other hand'. In Homer, it is generally accompanied by *δέ* when referring to a previous *μέν*. From *αὖ* are formed *αὖτε*, *αὖθις*, *αὖτις*, *αὐτάρ*, and *ἀτάρ*, the first three having all the meanings of the simple *αὖ*, and the last two having only the force of *ἀλλά*. *Αὖ*, *αὐτάρ*, and *ἀτάρ* always begin a clause, and usually introduce something unexpected.

c. *Μέντοι* = 'but however', as a conjunction. As an adverb, it is used in strong protestations, meaning 'certainly'.

d. *Ὅμως*, though distinguished by its accent from the adverb *ὁμῶς* = 'equally', is yet like it derived from *ὁμός* = 'one and the same'. The original meaning of *ὅμως* would seem to have been 'all the same', hence 'nevertheless'. In the dramatists, especially Euripides, *ἀλλ' ὅμως* often ends a sentence elliptically, as

(Eur. Elect. 753.) *ἤκουσα κἀγὼ τηλόθεν μέν, ἀλλ' ὅμως* = I too heard it, at a distance truly, *but yet* (I heard it).

So in entreaties, *ἀλλ' ὅμως* = 'but yet do!'

§. 55. **Incressively Copulative Formulae.** These are formed with the aid of the adversative *ἀλλὰ* thus:

οὐ μόνον . . .
οὐ μόνον ὅτι . . .
οὐχ or *μὴ ὅτι* . . .
οὐχ or *μὴ ὅπως* . . .
οὐχ οἷον . . .
οὐχ ὅσον . . .

} *ἀλλὰ καί* = not only . . . but also.

The addition of *καί* is often dispensed with. The construction is elliptical wherever *ὅτι* or *ὅπως* is used, as

οὐ μόνον ὅτι ἄνδρες ἀλλὰ καὶ γυναῖκες ὁπλίζονται =
not only men but women too are arming,

where *ὅτι* may be accounted for by the ellipsis of *ἐρῶ*, which would give as the full meaning 'I shall say not only that men, but that women too are arming'. The

Greek *οὐχ ὅτι* is paralleled by the Italian *non che;* compare

οὐχ ὅτι ἔτρεσεν ἀλλ' ἔφυγεν =
he *not only* trembled, *but* he fled.
rispetto *non che* ad una parte, *ma* a tutte le cose insieme = respect *not only* to one part, *but* to all the things together.

Obs. 1. *Οὐχ ὅτι . . . ἀλλά* **adversative.** In the above examples, the clause introduced by *ἀλλά* is augmentative of the clause preceding: sometimes however it is truly adversative, and then *οὐχ ὅτι* and its equivalents may be rendered 'not only not', as

οὐχ' ὅτι ἔφυγεν ἀλλ' ἐνίκησεν =
not that he fled, but that he conquered i. e.
not only did he *not* flee, *but* he conquered.

This is always the meaning of *οὐχ ὅτι* and its synonymes when the second clause is negatived by *οὐδέ* = 'not even', as

μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἠδύνασθε = *not only* could you *not* dance, but you could not even stand upright.

Obs. 2. *Οὐχ ὅτι* = *Nedum.* When the incressive verb stands first, *οὐχ ὅτι* or some one of its equivalents introducing the second clause, and *ἀλλά* being omitted altogether, *οὐχ ὅτι* and its equivalents correspond to the Latin *nedum* = 'not to say', 'not to mention', 'let alone', as

ἔφυγεν, οὐχ ὅπως ἔτρεσεν =
he fled, not to mention his trembling.
ἄχρηστον καὶ γυναιξὶ, μὴ ὅτι ἀνδράσιν =
useless even to women, let alone men.

Here again compare the Italian: — i fortissimi uomini *non che* le tenere donne, hanno già molte volte vinti = 'the strongest men, *not to mention* the delicate ladies, have already many a time conquered'. Other Greek equivalents of *nedum* are *μήτοιγε δή, μή τί γε δή*, and *σχολῇ γε.*

§. 56. **Disjunctive Conjunctions.** *a.* Positive disjunction is effected as follows,

ἤ . . . *ἤ*	}	= either . . . or,
ἤτε . . . *ἤτε* (Homeric)	}	
*ἤτοι** . . . *ἤ* (Attic)		= either surely . . . or,
ἤ . . . *ἤτοι* (Attic, rare)		= either . . . or surely.

* This Attic *ἤτοι* must not be confounded with the Epic *ἤτοι* = *ἦ τοι* = *assuredly* (§. 49.).

These conjunctions do not necessarily go in pairs: they also occur singly; and they may be repeated any number of times.

b. Hypothetical disjunction is effected as follows,

εἴτε ... εἴτε			= whether ... or, be it ... be it.
εἴτε ... ἤ			
ἤ ... εἴτε	(poetic)		
εἰ ... εἴτε			
ἐάν τε ... ἐάν τε	with forms of the Subjunctive Group		
ἤν τε ... ἤν τε			
ἄν τε ... ἄν τε			

These forms also may be repeated any number of times: εἴτε alone occurs singly, and almost exclusively in poetry, as (Soph. Oed. T. 517.)

λόγοισιν εἴτ' ἔργοισιν = by word or deed.

c. Negative disjunction is effected as follows,

οὔτε ... οὔτε μήτε ... μήτε	= neither ... nor,
οὐ ... οὔτε	= not ... nor,
οὔτε ... οὐ	= neither ... not,
οὐδὲ ... οὔτε	= but not ... nor,
οὔτε ... οὐδέ	= neither ... nor yet,
οὐδὲ ... οὐδέ μηδὲ ... μηδέ	= but not ... nor yet.

The compounds of μή are of course to be used wherever the nature of the sentence would require negation by μή (§. 48.). It is important to mark the difference between οὔτε ... οὔτε, and οὐδὲ ... οὐδέ. The first οὐδέ is always continuative, *also not, and not, but not*, as the sense may require; whereas the first οὔτε makes no reference to what precedes. Then the second οὐδέ = *nor yet* is more forcible than the second οὔτε = *nor* simply.

The negatively disjunctive forms may also be repeated any number of times. The only ones that often occur singly are οὐδέ, μηδέ, and they do so both as true

conjunctions and as adverbs. As conjunctions, they have a continuative and more or less strongly adversative force, as

οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς =
but truly, seeing these two, Achilles did *not* rejoice.
δόλῳ οὐδὲ βίηφιν = by fraud, (*but*) *not* by force.

As an adverb, *οὐδέ* = *ne . . . quidem* = 'not even'.

Obs. 1. **Combination of Copulatives and Disjunctives.** The following formulae occur

οὔτε . . . τέ	*τέ . . . οὐδέ*
οὔτε . . . καί (rare)	*οὐδὲ . . . τε*
οὔτε . . . δέ	*οὐδὲ . . καί*

E. G. *οὔτε τἄλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων* = I don't think myself a bad man in other respects; and I should think myself least of all men envious.

Obs. 2. **Copulatives obtained from Disjunctives.** In Epic, and sometimes in tragedy, *ἤ* with *μέν δέ* suffixed becomes copulative, so that

ἠμέν . . . ἠδέ = *καί . . . καί*,

ἰδέ being used for *ἠδέ* where the metre requires it. This formation of copulatives from disjunctives will appear less strange, if it be considered that, in English, 'either . . . or' are sometimes in effect equivalent to 'both . . . and': thus 'I can teach either Latin or Greek', differs from 'I can teach both Latin and Greek' merely in the aspect under which the particulars are presented, which is alternative in the former, and cumulative in the latter.

§. 57. **Causal Conjunctions.** A clause assigning the reason of a preceding statement is introduced by *γάρ* = 'for', which never begins its clause, and generally stands second, as

λέγε· σὺ γὰρ οἶσθα = speak, for you know.

Very often, especially in Herodotus, the *γάρ* clause precedes that containing the statement for which a reason is assigned; and in that case, if the Greek order be preserved in the translation, *γάρ* is translated *because*. Thus (Herod. VI. 102. 5.)

καὶ, ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι . . . ἐς τοῦτό σφι κατηγέετο Ἱππίας =

and, *because* Marathon was the most suitable place in Attica for entering with cavalry, Hippias landed at this part of it.

The proper Greek equivalents of *because* are *ὅτι*, *διότι*,* *διόπερ*, *διότι περ*, the first being the weakest, and the last two the strongest forms. But *γάρ* is not always causal: being compounded of *γέ* = *verily*, and *ἄρα* (§. 49.), its force is often merely continuative and emphatic, and is variously rendered, as

καὶ γάρ = and in fact, *πῶς γάρ*; = how (so) then?

§. 58. **Illative Conjunctions.** The conclusion from a preceding statement is introduced by *οὖν*, *ἄρα*, *τοίνυν*, *τοιγάρ*, *τοιγάρτοι*, all in the sense of *therefore* by whatever other word they may be translated, as

οὕτω κοινόν τι ἄρα χαρᾷ καὶ λύπῃ δάκρυά ἐστιν =
thus *then* tears are common to joy and grief.

Οὖν, *ἄρα* and *τοίνυν* stand generally second, never first; on the other hand, *τοιγάρ* generally begins the clause, and *τοιγάρτοι* always. In the lyric, tragic, and comic poets, the properly interrogative *ἆρα* occurs sometimes with an illative meaning (Jelf. §. 789. Obs.). The illative force neither of *οὖν* nor of *ἄρα* was fully developed till after Homer. He, as well as Pindar, uses *οὖν* chiefly after pronouns and conjunctions, to fortify their meaning (§. 30. Obs. c.).

Obs. *Οὔκουν* ~ *οὐκοῦν*. Used positively, *οὔκουν* = 'therefore not', *οὐκοῦν* = 'therefore', as

οὔκουν αἰσχρὸς φανῇ ἐν οἷς γε δρᾷς =
so then you will *not* show yourself base in whatever you do.
οὐκοῦν ὑπόλοιπον δουλεύειν = *so then* slavery awaits us.

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* When the declarative *ὅτι* came to be used causally, *διά* = 'on account of' was prefixed, just as we say *in that, for that*, in the sense of *because*. Compare also with *διότι* the Modern Greek *διὰ νά* 'in order that', in which *διά* strengthens a truncated form of *ἵνα*, exactly as in *διότι* it strengthens *ὅτι*.

The accent is on that element which gives character to the word. The disappearance of all negative meaning from *οὐκοῦν* is accounted for by supposing that its normal use had formerly been interrogative, in which case *οὐκοῦν*;=*nonne?*, and that the interrogative form, which gave of course a positively illative meaning, had been at length overlooked. *Οὐκοῦν* is never interrogative now, unless indeed an interrogative turn be given to the translation of it when used ironically: *οὔκουν* however is used interrogatively and answers to *nonne*, as

οὔκουν γέλωϛ ἥδιϛτοϛ εἰϛ ἐχθροὺϛ γελᾶν; =
is it *not then* the sweetest laughter, laughing at one's enemies?

It is a peculiarity of Herodotus to express what is virtually a conditional clause by *οὔκων* used interrogatively, as (Herod. IV. 118. 10.)

οὔκων ποιήσετε ταῦτα; ἡμεῖϛ ... ἢ ἐκλείψομεν τὴν χώρην =
will you not do these things? } we shall either leave the
i. e. if you shall not do these things, } conntry &c.

§. 59. **Subordinating Conjunctions.** The function of subordinating conjunctions is to connect *dependent* clauses with a principal one, the dependent clauses so connected being either *substantival* or *adverbial* (§. 1. Obs. 4.). Here follows a list of the conjunctions which introduce these two kinds of clauses respectively:

Clause	*Stating*	*Introduced by*
Substantival	what fact,	*ὅτι, ὡϛ* = that,
	what question,	*πότερον, εἰ* = whether,
	what fear,	*μή* = lest,
Adverbial	in what place,	*οὗ ϑεν κ. τ. λ.* = whence &c. (§. 49. Obs. 4.),
	at what time,	*ὅτε, ὁπότε, ἐπεί, ἐπειδή*, the four corresponding forms in *-αν*, *ἡνίκα, ὡϛ*, all = when: *πρίν* = before: *ἕωϛ, ὄφρα* (*ὅ ῥα*) = till,
	in what way,	*ὅπωϛ* = how,
	for what reason,	*ὅτι, διότι* = because,
	on what condition,	*εἰ, ἐάν* (*ἤν, ἄν*) = if,
	with what aim,	*ὡϛ, ὅπωϛ, ὄφρα, ἵνα* = in order that,
	with what result,	*ὥϛτε* = so that.

The above conjunctions are relative in their nature and origin, except *εἰ* with its compounds, *ἵνα*, and *μή*.

Donaldson (New Cratylus §. 139.) derives εἰ from the dative of ἵ (old nominative of οὗ) = 'on this (condition)', hence 'if'; and ἵνα = 'in order that', which occurs also in the sense of 'where', may have been derived from a relative form corresponding to the interrogative τίς. However this may be, the prevalent relative nature of the above conjunctions shews that the subordination of clauses by them, as by the relative pronoun itself, belongs to the same stage of the language as the relative use of ὁ ἡ τό (§. 4.).

Obs. 1. Ὡς ~ ὡς. Accented ὡς = *thus, so*, is an adverb, the indeclinable form of ὅς demonstrative (§. 3. Obs. 2. a.). Unaccented ὡς = *how, as, that*, is a conjunction, the indeclinable form of ὅς relative, the neuter of which* is itself used in Homer in the sense of ὡς, as (Il. I. 120.)

λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη =
for ye all see this *that* my reward goes elsewhere.

Here *how* might be substituted for *that* in the English, so that ὡς = ὅτι, which form may be seen in Il. IX. 493, 534 arising out of the same use of ὅ which is exemplified above. Even the relative ὡς however is accented when it stands after that with which something is compared, as θεὸς ὡς = 'like a god'.

a. The intensive force of ὡς with some adverbs in the positive degree may be due to an ellipsis as in the case of the superlative degree (§. 23. Obs. a.), as

ὡς ἀληθῶς = in very truth.

But with quantitative adverbs, ὡς has the same qualifying force as it has with numerals,

ὡς πάνυ
ὡς μάλα
ὡς ἐπὶ τὸ πολύ
} = for the most part,

ὡς πέντε μάλιστα = about five at most.

b. The use of ὡς with prepositions can be illustrated by its use with participles (§. 46. b. *Cause*), for the prepositional phrases so introduced imply participial clauses, as

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* Other neuter pronouns are used adverbially: τί = 'wherefore' constantly in the sense of *for what reason*, sometimes in that of *for what purpose*, as

τί βούλεται Κῦρος ἡμῖν χρῆσθαι; =
for what purpose does Cyrus wish to employ us?

In the sense of an emphatic *therefore*, αὐτὰ ταῦτα is found, as

αὐτὰ ταῦτα καὶ νῦν ἥκω παρά σε =
for this very reason am I now come to you.

ἀνήγοντο ὡς ἐπὶ ναυμαχίαν =
ἀνήγοντο ὡς ναυμαχήσοντες =
they set sail *as for a sea fight*.

As the prepositions most often introduced by ὡς are πρός, ἐπί, εἰς, with the accusative, ὡς alone came to be used instead of these prepositions so construed, in the case of *persons* especially, and also sometimes of towns and countries when the names of these are put for the inhabitants. This usage is most common in Attic Greek, but occurs also in Homer. In the case of *things*, the preposition proper must be subjoined to ὡς.

c. The variety of conjunctional power in ὡς is noteworthy. It answers to

where, in the later Doric,
when, like our temporal *as*,
how,
that, declarative, as 'I say *that* &c.
that, causal = *seeing that, as*,
that, final = *in order that*,
that, consequential = *so that*.

Obs. 2. Μή = **lest.** Μή has this meaning after verbs of *fearing* and *doubting*, a conjunctional use of it which arose out of the adverbial. As after verbs of *denying* (§. 48. Obs. 4. b.), the thing denied is subjoined in English, but in Greek the denial itself; so after verbs of fearing, the thing feared is subjoined in English, but in Greek the fear itself under the form of a wish, as in French.

δέδοικα μὴ ἔλθῃ = je crains *qu'il ne vienne* =
I fear — let him *not* come i. e. — *lest* he come.

Fears regarding the future are expressed by forms of the Subjunctive Group or of the Optative, according as the verb of fearing itself is in an unaugmented or augmented tense; also sometimes by the future Indicative. Fears regarding the past (§. 40. Obs. 1. a.) are expressed by the Indicative, as (Thuc. III. 53. 2.)

νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν =
but now we are afraid lest we have missed both at once.

For the purpose of negativing the subjoined clause, a second negative is introduced into it exactly as in French. Compare

δέδοικα μὴ ἀποθάνῃ
je crains qu'il *ne* meure } = I fear he will die.

δέδοικα μὴ οὐκ ἀποθάνῃ
je crains qu'il *ne* meure *pas* } = I fear he will not die.

Sometimes ὅτι, and in Attic poetry ὅπως, precedes μή, which both proves that the conjunctional force of μή was developed out of the adverbial, and completes the parallel with the French, as (Xen. Cyr. α.)

φοβεῖται . . . ὅτι μὴ πάντα τὰ ἔσχατα πάθῃ =
il craint *qui'* il *ne* subisse toutes les extrémités =
he fears he may suffer the very uttermost.

With ὅπως, the parallel between Greek and Latin is complete even to the way of expressing the negative, as (Soph. Oed. R. 1074)

δέδοικ' ὅπως μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναῤῥήξει κακά =
I fear *that* out of this silence ills *will burst forth.*
vereor *ne veniat* = I fear *that he will come.*

(Eur. Iph. T. 995.) τὴν θεὸν δ' ὅπως λάθω δέδοικα =
I fear that I shall not escape the observation of the goddess.
vereor *ut veniat* = I fear *that he will not come.*

INTERJECTIONS.

Interjections are indeclinable words thrown in to represent the emotions of the speaker.

§. 60. **Interjections ~ Adverbs.** Interjections are for the most part instinctive cries written down; and the simplest of them are common to all languages. They were classed with adverbs by the ancient Greeks, and were first treated of separately by the Roman grammarians, who invented the name *interjectio*, apparently in contrast to *præpositio; ponere* aptly characterising the use of prepositions as deliberate, *jacere* aptly characterising the use of interjections as impulsive. Attempts have been made to classify interjections according to the emotions they express; but, as it is impossible to define satisfactorily the shades of *thought* denoted by the Greek particles, so it is impossible to define satisfactorily the shades of *passion* denoted by the interjections. Often indeed the same interjection refers to opposite passions,

οἴμοι τάλας = Oh wretched me!
οἴμ' ὡς ἥδομαι = Oh, how I am delighted!

PART II. SYNTAX OF WORDS.

§. 61. **Concord and Government.** One and the same principle underlies both concord and government, namely that of marking by outward signs inward relations, i. e. in Greek of marking by word-endings the relations which exist among ideas in the mind. Concord includes all constructions in which the substantive, whether subject or object is the *magistral* word, i. e. gives law to whatever substantives, adjectives, pronouns, verbs belong to it, these parts of speech assuming a termination in as many particulars as possible like that of the magistral substantive. Government again includes all constructions in which the substantive, always *object* in this case, is the *subservient* word assuming a form that marks its dependence on some other substantive, some adjective, some verb, or some preposition. In Concord, the substantive is, as it were, a syntactical chief, and all his followers wear the same badge as himself: in Government, the substantive appears, as it were, in various conditions of servitude, and is dressed each time according to the particular function he discharges. Congruity therefore underlies *government* no less than it unlies *concord.* Thus in

ἀπέχομαι οἴνου = I abstain from wine,

ἀπέχομαι is said to *govern οἴνου* in the genitive: in reality *ἀπέχομαι* is followed by the genitive because of a *congruity* subsisting between the force of the genitive case-ending (which denotes the relation *from*), and the meaning of *ἀπέχομαι* (I keep myself *from*).

§. 62. **Apposition.** The simplest form of apposition is that of noun with noun; and, to shew that both

nouns refer to the same person or thing, they are put in the same case, as

Ἀνδρομέδα τέκνον ἐμόν = Andromeda my child.

Apposition however may be predicated; and the verbs used for that purpose, and called therefore *appositive* verbs, may be thus classified:

Substantive verbs, *εἶναι, γίγνεσθαι, ὑπάρχειν, φῦναι, τυγχάνειν, λαγχάνειν, ἔχω* (= continue), *κυρεῖν, πέλεσθαι* (the last two poetic);

Verbs of *seeming*, *φαίνομαι, δοκέω, ἔοικα.*

Verbs of *motion*, *στείχω, ἥκω κ. τ. λ.*

Verbs of *posture*, *ἵσταμαι, κεῖμαι κ. τ. λ.*

Passive verbs of *naming* and *deeming*, together with the active forms, *κλύω, ἀκούω*, used in the passive sense of 'I am called or considered'.

These all take the same case after as before them, because what follows them refers to the same person or thing as the noun preceding, as

ἔλαχε τειχοποιός = he became by lot superintendent of the walls.

οὐ ψεύστης ἀκούσομαι ἐγώ = *I* shall not be called a liar.

The most common exceptions are connected with proper names. Names of places, when mentioned after their general designation, *city*, *harbour*, &c. often submit to a regimen, as

(Hom.) *Ἰλίου πτολίεθρον* = city of Troy,

(Thuc. IV. 46. 1.) *ἐν τῷ ὄρει τῆς Ἰστώνης* = in the mountain of Istone.

Also, when cited merely as names, when forming a list, and when repeated for the purpose of more minute description, proper names often decline apposition, as

(Herod. I. 199. 17.) *Μύλιττα δὲ καλέουσι Ἀφροδίτην Ἀσσύριοι* = now the Assyrians call Aphrodite Mylitta.

(Il. VI. 395.) *Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος, Ἠετίων ὃς ἔναιεν κ. τ. λ.* = Andromache, daughter of the great-hearted Eetion, Eetion who dwelt &c.

A nominative, whether of a proper name or not, is often found at the beginning of a sentence out of syntactical connection with what follows merely because the writer began his sentence without foreseeing how it would end, as (Xen. An. VII. 6. 37.)

Ὑμεῖς δὲ . . . νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι; = You then . . . does it now seem to you to be just the time?

If the word placed in apposition to a noun be adjectival in nature, then the concord must be in gender and number, as well as in case (§. 63.).

Obs. **Peculiarities.** *a.* The particle *ὡς* = *as*, used sometimes to interpret apposition, is commonly omitted, as

ἥκεις μοι σωτὴρ = thou art come (as) my deliverer.
τοὺς φίλους μάρτυρας παρέχω =
I adduce my friends (as) witnesses.

b. *Ἀνήρ*, in apposition with the name of an employment, denotes that that employment is not the temporary occupation, but the profession of the man, as

ἀνὴρ μάντις = a soothsayer by profession:

μάντις alone may denote merely a man who for the time being acts as a soothsayer.

c. Contrary to the English idiom, specifications of quantity are sometimes put in apposition to their general designation, as

πρόσοδος ἑξήκοντα τάλαντα = a revenue *of* sixty talents.

d. Sometimes also, partitives are found in apposition to the total to which they refer, as

ἀκούομεν ὑμᾶς . . . ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις =
we hear that *some of you* are quartering in the houses.

This apposition is most common when several partitives refer to one whole, as

οἰκίαι, αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν = *most of the houses* had fallen, and but few remained.

e. Similarly, when there is no partitive word properly so called, the whole and the part, particularly when the whole of a person is denoted by a pronoun, and some part of his body is then mentioned, are often put in apposition by the poets, particularly by Homer, as

(Il. XIV. 218.) *τόν ῥά οἱ ἔμβαλεν χερσίν* =
she put it *into her hands.*

(Soph. Phil. 1301.) *μέθες με . . . χεῖρα* = let go *my hand.*

f. One of the words in apposition is sometimes not formally expressed, but implied in some other word, often in a possessive adjective pronoun, as

Ἀθηναῖος ὢν πόλεως τῆς μεγίστης =
being *a citizen of Athens*, a city the greatest,
τἀμὰ τοῦ δυστήνου κακά =
the ills *of* unfortunate *me*.

g. Words in apposition to a sentence used without the article, and not itself representing any particular case, are put in the accusative commonly, but sometimes in the nominative, to agree apparently with the most important noun in the sentence, as

Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν =
let us slay Helen, (which would be) a bitter grief to Menelaus.

στέφη μιαίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία =
our garlands are profaned, both a dishonour to the city and an insult to the gods.

h. The substantival *τι* = 'somewhat' declines all concord in apposition, as (Gal. II, 16.)

ἀπὸ δὲ τῶν δοκούντων εἶναι τί =
but of those who seemed to be somewhat.

§. 63. **Concord of the Adjective with the Noun in Gender, Number and Case.** This concord obtains whether the adjective be used *attributively*, or *appositively*, and that with or without predication. Here are examples of predicative apposition in all the cases, illustrating also the concord of the adjective with its noun, or with a personal pronoun representing its noun:

Nom. *Οὗτος ὅρος ἐστὶ δικαιοσύνης* =
This is the definition of justice.

Gen. *ἐδέοντο Κύρου εἶναι προθύμου* =
they begged *Cyrus to be prompt*.

Dat. *Λακεδαιμονίοις ἀπεῖπε ναύταις εἶναι* =
he forbade *the Lacedæmonians to be sailors*.

Acc. *Κροῖσος ἐνόμιζεν ἑαυτὸν εἶναι πάντων ὀλβιώτατον* = Croesus thought *himself to be* of all men *the happiest*.

Not unfrequently, the word in an infinitival clause which might be in the genitive or dative, through apposition to a word in the principal clause, is found in the accusative, through apposition to the understood subject of the infinitive, as

συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους =
it is their interest to be friends rather than enemies.

Obs. 1. **Difficulties.** If one adjective refer to several substantives, then in the attributive formula, unless perspicuity requires its repetition with each, it is placed only with the first, and agrees with it alone, as

τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα λέγω =
I mean the good man and woman.

In the appositive form of attribution (§. 8. b.), the adjective referring to several substantives must be plural; and if the substantives denote living creatures, especially *persons*, it takes their gender if they have one in common, and if they have not, prefers the masculine to the feminine, and the feminine to the neuter. If however the substantives denote *things*, the adjective is always neuter if they be of different genders, and neuter preferably even when they are both masculine or both feminine, the *things* being regarded as genderless, as

ἡ μήτηρ καὶ ἡ θυγάτηρ αἱ καλαί =
the beautiful mother and daughter,
γυναῖκες καὶ παιδία καθήμεναι =
women and children sitting,
ταραχαὶ καὶ στάσεις, ὀλέθρια ταῖς πόλεσιν =
troubles and seditions, (things) ruinous to states.

In the predicative formula, the adjective referring to several substantives is under the same laws as in the appositive formula with two exceptions, viz. that it may agree only with the substantive next which it stands, or only with the substantive of preeminent importance, as

Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μαχαί τε =
for contention is always welcome to thee, and wars, and battles.
τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναί φημι =
I say that the good man and woman are happy.

Obs. 2. **Peculiarities.** *a.* In translating *more than, less than*, the adverbs *πλεῖον* or *πλέον*, *μεῖον* or *ἔλαττον* are generally used in Attic rather than the corresponding adjectives, as

τοξότας πλέον ἢ δισχιλίους = *more* than 2000 archers,
Ἅλυν οὐ μεῖον δυοῖν σταδίοιν =
the Halys not *less* than two stadia (in breadth).

Sometimes, these adverbs like *amplius* and *minus* in Latin, don't affect the syntax at all, as

ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους =
they kill no *fewer* than 500 of the men.

b. Such poetic forms as

ἐμὰ κήδεα θύμου = the woes of my heart,

are explained by considering *κήδεα θύμου* as forming a complex idea, *heart-woes*.

c. The adjective is said to be used *proleptically*, when it denotes, not a quality already predicable of the substantive, but one which will become so, when the operation denoted by an accompanying verb has been completed, as (Aesch. Ag. 1247.)

εὔφημον . . . κοίμησον στόμα = (literally)
stop your propitious mouth, i. e.
by silence make your mouth propitious.

Obs. 3. **Exceptions.** *a.* In gender. Besides the instances accounted for by the *usus ethicus* (§. 10. Obs. 1.), and those which grammarians ascribe in desperation to poetic license or to carelessness (Jelf. §. 390. 1. c. Obs.), the exceptions are twofold, the one set due to the gradual decay of *dual* forms, the other accountable by the *sense-schema* (*σχῆμα κατὰ σύνεσιν*).

The masculine dual of the article, of *αὐτός*, *οὗτος*, *ἐμός*, *μόνος*, *ἀμφότεροι*, *μάταιος*, *ἄξιος*, and of participles is often found with feminine nouns, as (Plato)

τούτω τὼ τέχνα = these two arts,
δύο τινὲ ἐστὸν ἰδέα ἄρχοντε καὶ ἄγοντε =
there are two governing and leading ideas.

The substitution of masculine forms for feminine ones was the first stage in the gradual decay of the dual number; so that the above discords are merely apparent. The inferior power of feminine forms to assert themselves appears in the great number of adjectives ending in *-ος -ος -ον*, and in those, like *αἰώνιος*, which fluctuate between *-ος -ος -ον* and *-ος -α -ον*.

The sense-schema accounts for all those discords in which the adjective or participle takes its gender not from what is said, but from what is meant, as

φίλε τέκνον = dear boy,
τὰ τέλη καταβάντας = the magistrates having gone down,
κουφὸν ἡ νεότης = youth is a giddy thing.
ἀσθενέστερον γυνὴ ἀνδρός = woman is a frailer thing than man.

This *thing*-notion accounts for the neuters *ἀμφότερον ἀμφότερα*, *οὐδέτερον οὐδέτερα*, in such examples as (Plat. Rep. I. 349.)

ἔστι δέ γε, ἔφην, φρόνιμός τε καὶ ἀγαθὸς ὁ ἄδικος, ὁ δὲ δίκαιος οὐδέτερα = at that rate, said I, the unjust man is both wise and good, the just man *neither*.

Under the sense-schema also come the few instances in which not the gender of the word actually used is followed, but the gender of a synonymous word which has substituted itself for the other in the mind, as (Eur. Tro. 535.).

πᾶσα δὲ γένναΦρυγῶν . . . ὡρμάθη . . . δώσων κ. τ. λ. =
all the Phrygian people rushed to offer &c.

The masculine *δώσων* was written because the masculine *λαός* had in the mind taken the place of the feminine *γέννα*. In cases of this sort, there is always a considerable distance between the noun and the word that should have agreed with it.

b. In number. Here again, the gradual decay of the dual appears in the use of plural adjectives, and still more frequently of plural participles with dual nouns and pronouns, as

ὄσσε φαεινά = brilliant eyes,
ἐγελασάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλους = accordingly both laughed as they looked at one another.
ἔχω δύο ἄνδρας = I have two men.

In the last example, the noun is plural though the adjective be in its own nature dual.

The sense-schema accounts for the apparent discord of number where the *thing*-notion is introduced, and in the case of collective nouns, as

οἱ παῖδές εἰσιν ἀγιαρόν = boys are a bore.
ἡ δὲ βουλὴ . . . οὐκ ἀγνοοῦντες = and the senate, not ignorant,
κραυγὴ ἦν τοῦ στρατεύματος διακελευομένων = there arose a noise of the soldiers encouraging one another.

c. In case. Anacoloutha due to the circumstance that a man begins a sentence often without knowing how it is to end, and consequently sometimes ends it in a way grammatically inconsistent with the beginning illustrate nothing but human imperfection. Such is (Xen. Cyr. VII. 5. 37.)

ἐπιθυμῶν ὁ Κῦρος . . . ἔδοξεν αὐτῷ =
to Cyrus desiring . . . it seemed good.

A regard to euphony accounts for the attraction of the adjective from the nominative into the vocative of the person addressed, as (Theoc. XVII. 66.)

ὄλβιε κῶρε γένοιο = may you be happy boy!

Under the sense-schema may be brought such instances as

δοκεῖ μοι ὁρῶν = it seems to me when I see,

for *δοκεῖ μοι* = *ἡγοῦμαι*, and *ὁρῶν* accords not with the expression actually written, but with the synonymous one which was running in the mind at the time. So (Soph. El. 479.)

ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων = confidence steals upon me as I listen to sweetly breathing dreams,

where *ὕπεστί μοι θράσος* = *ἐμὲ θράσος ἔχει*. This anacolouthon is common in Thucydides, and sometimes accounts for the nominative absolute, as (Thuc. IV. 23. 2.)

καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο, Ἀθηναῖοι μὲν . . . τὴν νῆσον περιπλέοντες = and the war

at Pylus was vigorously carried on by both, the Athenians on the one hand sailing round the island,

where *ὑπ' ἀμφοτέρων ἐπολεμεῖτο* = *ἀμφότεροι ἐπολέμουν*.*

Adjectives which, by limiting the reference of their nouns, have a partitive force, often assume the partitive construction, and this is esteemed an elegance with plural adjectives, whose own proper meaning is not partitive. Thus *οἱ παλαιοὶ τῶν ποιητῶν, οἱ χρηστοὶ τῶν ἀνθρώπων* are more elegant expressions than *οἱ παλαιοὶ ποιηταί, οἱ χρηστοὶ ἄνθρωποι*. This construction is common in Attic with the partitives *ἥμισυς, πολύς*, and with numerals, comparatives, and superlatives, *the adjective taking the gender of the following noun*, as

ὁ ἥμισυς τοῦ ἀριθμοῦ = half the number,

ἡ πολλὴ τῆς Πελοποννήσου = great part of the Peloponnesus.

The more common construction, however, in all dialects, particularly when not number but *degree* is in question, is to put the partitive in the *neuter* singular, and the whole in the genitive, as

ἐπὶ πλεῖστον ἀνθρώπων = among the greatest part of mankind,

ἐπὶ μέγα ἐχώρησαν δυνάμεως = they rose to a great pitch of power,

πρὸς τοῦτο καιροῦ = to this point of time,

εἰς τοσοῦτον τύφου = *in tantum superbiae*,

ἀμήχανον εὐδαιμονίας = an inconceivable pitch of happiness.

There are even examples of a *neuter plural* put partitively with a masculine or feminine noun in the genitive, as (Soph. Oed. C. 923),

φωτῶν ἀθλίων ἱκτήρια = wretched suppliant mortals.

Compare Horace's *vilia rerum*. This usage is common only with quantitative adjectives, and is almost confined to the accusative case. Here however is an example of the dative,

ἐν παντὶ κακοῦ εἶναι = to be in all manner of ills.

§. 64. **Genitive Absolute.** A noun and participle whose case depends on no other word in the sentence are in Greek put in the genitive, then called *absolute*

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* It is worth noticing that anacoloutha in respect of case are all in favour of the nominative (the subject-case), and the accusative (the object-case); for this points to a broad fact in the history of languages. As a language passes from the synthetic to the analytic state, these two cases always survive the others; and so necessary is the distinction between subject and object, that, in the languages of southern Europe, which are even more analytic, so far as cases are concerned, than English, there are yet separate forms for the nominative and accusative of the personal pronouns.

because it is unconnected syntactically with the rest of the sentence. The genitive absolute, because it contains a participle, can express the same variety of circumstances as participles in agreement with the subject or object of a verb (§. 46. b.); and because it implies a clause (§. 1. Obs. 5.), the predicative formula (§. 9. Obs. 2.) must be used when the article accompanies the noun. Thus, not *τοῦ γελῶντος παιδός*, but

τοῦ παιδὸς γελῶντος or *γελῶντος τοῦ παιδός* = the child laughing, i. e. when, because, if, though the child is laughing.

κατέδαρθε πάνυ πολὺ ἅτε μακρῶν τῶν νυκτῶν οὐσῶν = he slept a great while as the nights were long.

In the last example, the causal force is brought out by *ἅτε* (§. 46. b. *cause*). Very notable is the use of *ὡς* with the genitive absolute for *ὅτι* with the Indicative, as (Xen. An. I. 3. 6.)

ὡς ἐμοῦ ἰόντος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε = *that I go* wherever you do, be well assured.

This use of the genitive absolute almost always precedes the principal verb, and is far more frequent with *verba sentiendi*, as *εἰδέναι*, *ἐπίστασθαι*, *νοεῖν*, *ἔχειν γνώμην*, *διακεῖσθαι τὴν γνώμην*, *φροντίζειν*, than with *verba declarandi* as *λέγειν*.

Obs. 1. **Peculiarities.** The Greek genitive absolute differs from the Latin ablative absolute in the following respects:

a. The noun is sometimes omitted, but only when it can be easily supplied from the context, or when, if the participial were changed into the indicative construction, the subject would not, or at least need not be expressed (§. 65. Obs. 1. b.), as

προϊόντων = as they advanced,
σαλπίζοντος = the trumpeter trumpeting.

b. The participle of the substantive verb is hardly ever omitted, as in Latin it necessarily always is: hence

te puero = *σοῦ παιδὸς ὄντος* = you being a child.

c. In consequence of the Greek verb possessing active participles of past time, the absolute construction is less frequently employed than in Latin: thus

Cyrus, *Croeso victo*, Lydos sibi subjecit =
Ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδούς
= Cyrus conquered Croesus and subjugated the Lydians.

d. Unlike the Latin ablative absolute, the Greek genitive absolute is found in anacolouthon, referring to the subject of a finite verb in another clause, as

ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει =
when he spoke thus, he seemed to Astyages to say something worth while.

But this license should be avoided.

Obs. 2. **Other Cases taken Absolutely.** *a.* Instances of the *nominative* absolute which cannot be accounted for on the same principle, as *δοκεῖ μοι ὁρῶν* (§. 63. Obs. 3. c.), are examples of colloquial inaccuracy invading written composition. Such an instance is (Aristoph. Pac. 934.)

ἵν', ἐν τῇ ἐκκλησίᾳ ὡς χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λέγωσι κ. τ. λ. = in order that, *if any one says* in the assembly that we ought to go to war, the audience may through fear say &c.

b. The dative absolute, which is not common, though more so than the nominative absolute, is accounted for by the *circumstantial* character of the dative case (§. 15.). It expresses the time or some attendant circumstance of an action; and, when expressing time, is often introduced by *ἅμα* to denote simultaneity, and by *ἐπί* to denote sequence. When so introduced, it is not properly *absolute.*

τελευτῶντι τῷ ἐνιαυτῷ = at the end of the year,
Κῦρος ἐξελαύνει συντεταγμένῳ τῷ στρατεύματι παντί =
Cyrus marches with his whole army drawn up in order.

The dative absolute must not be confounded with the *dativus ethicus* (§. 15. Obs.) accompanied by a participle as it often is in Ionic, as (Herod. IX. 10.)

θυομένῳ οἱ ἐπὶ τῷ Πέρσῃ, ὁ ἥλιος ἀμαυρώθη = whilst he was sacrificing against the Persians, the sun was darkened.

Here *θυομένῳ οἱ* is the *dativus ethicus*, denoting the person principally concerned.

c. The accusative absolute is common in the neuter gender, and is the regular form of the absolute construction in the case of impersonal verbs:

ταῦτα δὲ γενόμενα = and these things having taken place,
κυρωθὲν δὲ οὐδέν = and nothing having been determined,
δόξαντα ταῦτα / *δόξαν ταῦτα* = these things having been decreed,
εἰρημένον = it having been said,
αἰσχρὸν ὄν = it being base,
ἐξόν = it being lawful,

παρέχον = there being an opportunity,
δέον = it being necessary.

When it is considered that the accusative absolute occurs only in the neuter gender; that the subject, when the participle has one, is of the most general kind; and that this construction occurs only in Herodotus and the Attic writers, not at all in the more ancient, it seems allowable to regard it as an instance of that tendency to indeclinability which appears in the coincidence in form of the nom. accus. and voc. cases neuter, and is one feature in the transition of a language from the synthetic to the analytic state — a transition which Greek has been privileged to undergo with unexampled slowness.

d. Highly noteworthy is the accusative absolute introduced by the subjective *ὡς* (§. 46. b. *cause*) = *νομίζων, νομίζοντες*, a common construction in the masculine and feminine as well as in the neuter, as (Xen. Cyr. I. 3.)

Οἱ δὲ πολέμιοι, . . . ὡς παυσομένους τοῦ διωγμοῦ, ἐπεὶ σφᾶς ἴδοιεν προσορμήσαντας = But the enemy, *thinking they* (their adversaries) *would cease* from the pursuit, when they (their adversaries) saw them advancing.

§. 65. **Concord of the Finite Verb with its Nominative in Number and Person.** This rule did not become supreme in Greek till about B. C. 300 when, in consequence of the Macedonian conquests, the *κοινὴ διάλεκτος* was formed. In the most ancient Greek, as in old English, the singular verb is often found with a plural nominative.

a. When the plural subject of the singular verb is masculine or feminine, this is called the *Bœotian* or *Pindaric schema*, because, though found in Homer, Hesiod, and Herodotus, it is still more common in Pindar, as (Pind. Pyth. X. 71.)

ἐν δ' ἀγαθοῖσι κεῖται πατρώϊαι κεδναὶ πολίων κυβερνάσιες = for in good men lies the paternal and watchful government of states.

Sometimes the English coincides with this idiom, as (Herod. VII. 34.)

ἔστι δ' ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον = *now it is seven stadii* from Abydos to the opposite side.

In Attic, masculine and feminine plurals are scarcely

found with any singular verb except the forms ἔστιν and ἦν beginning a sentence, as (Plat. Rep. 463. A.)

ἔστι μέν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες καὶ δῆμος; = *are* there mayhap in other cities also rulers and a public?

Hence ἔστιν οἵ = ἔνιοι = 'some' (§. 67. Obs. 3. b.). Compare the French '*Il est* cent hommes' = '*There are* a hundred men'.

b. When a neuter plural is found with a singular verb, the construction is called the *Attic schema* because, though found in Homer and other ancient writers, it was the established rule in the Attic dialect, obtruding itself even where it had no logical justification. Neuters commonly denote *things;* and in relation to things plurality is apt to be confounded with quantity or *mass*, which is singular.

κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει =
for the gifts of a bad man bring no help.

But when the neuter plural denotes persons, or even things the plurality of which is important, the verb is generally plural even in Attic, as

τὰ μειράκια διαλεγόμενοι ἐπιμέμνηνται Σωκράτους = the boys in their talk make mention of Socrates.

ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά = but there were many obvious marks of horses and men retreating.

In such cases, there would be no logical justification for the Attic schema, as neither is there any for the plural instead of the singular neuter of verbals in -τός and -τέος, and of some other adjectives when used impersonally, as

πιστά ἐστι τοῖς φίλοις = we should trust friends.

τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστιν ἀποφυγεῖν καὶ θεῷ = it is impossible even for the deity to escape the destined fate.

δῆλά ἐστιν, ὅτι δεῖ ἕνα γέ τινα ἡμῶν βασιλέα γενέσθαι = it is plain that at least some one of us must be king.

In these last examples, the singular would be equally good Attic as the plural.

Obs. 1. **Omission of the Verb, or of its Nominative.** *a.* The substantive verb is the only one frequently omitted (§. 9. Obs. 1. c.). A verb of *doing* is said to be omitted after *οὐδὲν ἄλλο ἤ* in such phrases as

οὐδὲν ἄλλο ἢ παίζουσιν / *nihil aliud quam ludunt* = they do nothing but play.

The license of omission is much greater in proverbs, frequent use enabling the mind to supply the verb, as *ἡ ἅμαξα τὸν βοῦν* i. e. *ἡ ἅμαξα ἕκφέρει τὸν βοῦν*, as we say 'putting the cart before the horse'; *γλαῦκ' εἰς Ἀθήνας* i. e. *ἄγε γλαῦκ' εἰς Ἀθήνας*, as we say 'carrying salt to Dysart, or coals to Newcastle'. So in *εἰς κόρακας*, as we say 'go to the dogs', and in short curses, prayers, exhortations, and prohibitions.

b. The unemphatic personal pronouns are omitted in this concord (§. 24. a.): sometimes also the indefinite *τίς*, as

ἡδὺ τὸ οἴεσθαι τεύξεσθαι ὧν ἐφίεται =
it is pleasing to think *one* is going to get what *one* desires.

The verbs called impersonal have generally for their nominative an infinitive or infinitival clause, as

δεῖ λέγειν = it is necessary to say.

What is necessary? *λέγειν*. Other impersonals again have, or once had, a nominative understood, as

ὗει = it rains i. e. *Ζεὺς ὗει*,

and so of all operations in nature. Some impersonals are said to have acquired in this way their ultimate meaning, as

(*ὁ θεὸς*) *χρή* = the deity answers by an oracle; hence, *it behoves*.

In other impersonals still, the subject must be evolved from the verb itself, as

ἐσάλπιγξεν = he i. e. the trumpeter trumpeted.

So, with the aid of the copula

ἐνδεῖ μοι χρημάτων i. e. / *ἔστι μοι ἔνδεια χρημάτων* = I am in want of money.

μεταμέλει μοι τούτων i. e. / *γίγνεταί μοι μετάμελος τούτων* = I repent me of this.

for, although in *language* a verb may stand without a nominative, in *thought* there is no such thing as predication without a subject.

Obs. 2. **Difficulties.** *a.* When the verb is appositive (§. 62.), and the predicate is a substantive or a word used substantively, the verb stands close by the predicate and conforms to it, as

(Plat. Men. 91. c.) *οὗτοί γε (οἱ σοφισταὶ) φανερά ἐστι λώβη τε καὶ διαφθορὰ τῶν συγγιγνομένων* = these sophists are an evident pest and ruin to those who consort with them.

(Thuc. IV. 102. 3.) *χωρίον, ὅπερ πρότερον Ἐννέα Ὁδοὶ ἐκαλοῦντο* = a place which was formerly called Nine Ways.

b. If there be several nominatives connected by copulatives, the verb is generally plural, unless they be neuters, in which case the verb is singular by the Attic schema: if they be two making a pair, the verb must be dual. When the nominatives differ in person, the verb prefers the first person to the second, and the second to the third, as

τὴν τέχνην ταύτην ἐγώ τε καὶ ὁ πατὴρ ἀσκοῦμεν =
I and my father practise this craft.

Sometimes however, the verb agrees in both number and person with the subject nearest it, particularly when the verb stands at the beginning or end of a sentence, as

ἐνίκων οὗτοι οἱ ξένοι, καὶ ἡμεῖς μετ' αὐτῶν =
these strangers conquered, and we with them.

κατὰ φύσιν γὰρ σάρκες καὶ νεῦρα ἐξ αἵματος γίγνεται =
for naturally flesh and sinews are formed of blood.

And in any situation, the verb may be singular when that one of all the nominatives to which the others are subordinate in sense is singular, as

Βασιλεὺς, καὶ οἱ σὺν αὐτῷ, διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον = the (Persian) King and those with him burst, in the course of their pursuit, into the camp of Cyrus.

Note on the other hand

Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδονται Μαντινεῦσιν = Demosthenes and his fellow-generals make a truce with the Mantineans;

where the verb conforms, by the sense-schema, to the number of the real nominative viz. *Δημοσθένης μετὰ τῶν ξυστρατηγῶν.*

c. When several singular nominatives are connected disjunctively, if the assertion can be true of only one of the subjects at a time, the verb must be singular as,

ἢ οὗτος ἢ ἐκεῖνος ἀληθῆ λέγει =
either this man or that says the truth.

But when the assertion is true of all the subjects at the same time, the verb is plural, as (Eur. Alc. 360.)

καί μ' οὔθ' ὁ Πλούτωνος κύων, οὔθ' οὑπὶ κώπῃ ψυχοπομπὸς ἂν γέρων ἔσχον = and neither Pluto's dog, nor the aged spirit-guide at the oar should prevent me.

The French make the same distinction in the use of *ni l'un ni l'autre*, as

ni l'un ni l'autre n'*obtiendra* le prix =
neither the one nor the other will get the prize.
j'ai lu vos deux discours: ni l'un ni l'autre ne *sont* bons,
I have read your two speeches: neither the one nor the other is good.

When the nominatives so connected are of different numbers, the verb agrees with that which is nearest it. When two nominatives are connected by the comparative ἤ, the verb agrees in every respect with the nearer of the two, as (Plat. Theaet. 109. a.)

τῶν κοινῶν τι ἄρα διενοούμην ὧν οὐδὲν σὺ μᾶλλον ἤ τις ἄλλος ἔχεις = I meant then some one of those common things in which thou hast no more share than any other.

d. A dual nominative is often found with a plural verb; and sometimes, when the dual nominative, is neuter, with a singular verb by the Attic schema (§. 65. b.). Much more rarely, a dual verb is found with a plural nominative, the object being to shew that the individuals, no matter how many, are divided into two, as (Aesch. Eumen. 255.)

λεύσσετον πάντα = look every where,

with reference to the two halves of the chorus. In Homer, the two numbers are even interchanged, as (Il. VIII. 279.)

μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον = no longer, dear children, keep warring and fighting.

e. When in the same clause the plural subject reappears in apposition to itself distributively in the singular, the verb is commonly plural, as

ἕμενον ἐν τῇ ἑαυτοῦ τάξει ἕκαστος =
in suo quisque ordine manserunt =
they remained each in his own rank.

This is called the *σχῆμα κατ' ὅλον καὶ μέρος* i. e. the *whole and part schema*, and explains the apparent discord of person in (Aristoph. Av. 1186.)

χώρει δεῦρο πᾶς ὑπηρέτης = come hither every servant,

and the apparent discord of both number and person in (Il. XIV. 111.)

καὶ μή τι κότῳ ἀγάσεσθε ἕκαστος =
and be not angry, each of you.

Sometimes, the verb agrees with the singular distributive, close to which it then stands, as (Xen. An. II. 1. 151.)

οὗτοι μὲν ὦ Κλέαρχε ἄλλος ἄλλα λέγει =
these say, one one thing, another another.

§. 66. **Accusative with Infinitive.** As the subject of a finite verb is expressed in the nominative, so that of the Infinitive is expressed in the accusative. When however the subject of the Infinitive is also the object of a principal verb governing the genitive or the dative, in the former case it appears only as the object of the

principal verb, in the latter it may appear either as the object of the principal verb, or in the accusative as the subject of the Infinitive: as

δέομαι σοῦ ἐλθεῖν = I beg you to come.
συμβουλεύω σοὶ σωφρονεῖν = I advise you to be prudent.
συμβουλεύω σὲ σωφρονεῖν = I advise that you be prudent.

Nevertheless, participles really in apposition to the above genitive or dative are often not formally so, but appear in the accusative, the normal case for the subject of the Infinitive, as

(Lys. 10. 31.) *ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστου, ἐνθυμουμένους ὅτι κ. τ. λ.* = I pray you to give sentence against Theomnestes, remembering &c.
(Herod. III. 36. 23.) *ἐνετείλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτεῖναι* = he charged the attendants to take and kill him.

Sometimes again, but very rarely, the dative required by the principal verb appears in the participle, even when in the noun or pronoun it had yielded to the accusative, as (Soph. Oed. R. 350.)

ἐννέπω σὲ τῷ κηρύγματι ἐμμένειν . . . ὡς ὄντι γῆς μιάστορι = I charge thee to abide by the proclamation . . . land's polluter as thou art.

Obs. **Nominative for Accusative.** When the subject of the principal verb is also the subject of the Infinitive, it stands for both, and words in apposition to the subject of the Infinitive are put in the nominative, agreeing with the subject of the principal verb, as

ὁμολογῶ ἀδικῆσαι = I confess I did wrong.
ἐνομίζομεν ἄξιοι εἶναι = we thought we were worthy.

This attraction of the subject of the Infinitive into the proper case, for the subject of the finite verb obtains in prepositional phrases and is not barred even by the intervention of *ὥστε*, as

(Ὁ δεῖνα) διὰ τὸ φιλομαθὴς εἶναι =
So and so because he was fond of learning,
,, *ἐκ τοῦ χαλεπὸς εἶναι* =
from being ill-tempered,
,, *τῷ δοῦλος εἶναι* =
by being a slave.

(Thuc. I. 12. 1.) ἡ Ἑλλὰς ἔτι μετανίστατό τε καὶ κατῳκίζετο, ὥστε μὴ, ἡσυχάσασα, αὐξηθῆναι = Greece was still in a migratory condition seeking new settlements, so that it did not prosper *through repose*.

The subject of the Infinitive is emphasized by means either of αὐτός in the nominative, or of a personal pronoun, reflexive if of the third person, in the accusative, placed before the infinitive, as

ἔφη δανεῖσαι τὸν πατέρα Ἀντιμάχῳ, καὶ οὐκ αὐτὸς λαβεῖν = he said his father had lent to Antimachus, and that *he himself* had received nothing.

φημὶ δεῖν ἐκείνους μὲν ἀπολέσθαι, ὅτι ἠσέβησαν, ἐμὲ δὲ σωζεσθαι, ὅτι οὐδὲν ἡμάρτηκα = I say that they indeed ought to perish, because they behaved impiously; but that *I* should be saved because I have done no wrong.

§. 67. **Concord of the Relative with its Antecedent in Gender, Number, and Person.** The relative construction is in effect attributive, being equivalent to an adjective or participle in concord with the antecedent, as

πάν-{ὅσοι τῆς ἀνθρωπίνης φύσεως μετέχουσι}σφάλ-
τες {οἱ τῆς ἀνθρωπίνης φύσεως μετέχοντες}λονται

= all *who have* or all *having* part in human nature err.

When there are several antecedents, the relative is subject to the same laws as the adjective referring to several substantives in the *appositive* formula (§. 63. Obs. 1.). Most of the so-called exceptions to the rule are explicable by the sense-schema, as when a singular antecedent denoting a typical individual, and thereby a whole class, has a plural relative, in other words when ὅς = οἷος, as

θησαυροποιὸς ἀνὴρ οὗς δὴ ἐπαινεῖ τὸ πλῆθος = a money-making man *such as* of course the multitude praise.

Similarly, the singular ὅστις, or ὃς ἄν may have πάντες for its antecedent, as (Plat. Rep. VIII. 566. D.)

ἀσπάζεται πάντας ᾧ ἄν περιτυγχάνῃ =
he salutes all, whomsoever he may meet.

When the relative clause contains a substantive in real apposition to the antecedent, the relative, in Greek as

in Latin, commonly takes the gender of that substantive, as (Herod. VII. 54. 10.)

Περσικὸν ξίφος τὸν ἀκινάκην καλέουσι =
a Persian sword *which* they call *acinaces*.

This usage is due to euphony, which is consulted somewhat by the relative taking its gender from a word in its own clause rather than from a word in the antecedent clause. The only discord in respect of person finds a parallel in German: the relative to an antecedent in the vocative may take a verb in the third person, as (Il. X. 278.)

Διὸς τέκος ἦτε μοι αἰεὶ . . . παρίστασαι =
O daughter of Jove who *art* ever *by my side*,

where also the relative may be seen taking the gender not of *τέκος*, but of what *τέκος* means.

Obs. 1. **Attic Attraction.** In Attic with rare exceptions (Thuc. I. 50. 1.), and sometimes even in Homer (Il. V. 265.), the relative is attracted into the case of its antecedent, i. e. agrees with its antecedent in case as well as in gender, number, and person; as

μέμνησθε τοῦ ὅρκου ὃν ὀμωμόκατε } =
μέμνησθε τοῦ ὅρκου οὗ ὀμωμόκατε }
remember the oath *which* you have sworn.

ἃ ὄντα ὑμέτερα ἔχει, } *τούτοις πάντα τἄλλα ἀσφα-*
οἷς οὖσιν ὑμετέροις ἔχει, } *λῶς κέκτηται* =
with what things of yours he has, with these he possesses all the rest securely.

The object of *Attic attraction* is to bind more intimately together the antecedent and the relative clauses, in furtherance of which end a more compact collocation of the words is common, the antecedent itself being put into the relative clause, as

μέμνησθε οὗ ὀμωμόκατε ὅρκου =
remember what oath you have sworn.

The attraction of the relative from an accusative governed by a verb into the genitive or dative of its antecedent, as in the above examples, is common, is indeed the rule. Examples are found also of the attraction of the relative from the nominative and dative; but these are rare, and are almost confined to instances of the omitted demonstrative antecedent (§. 67. Obs. 3, b.). Attraction is inadmissible when the relative depends for its own proper case on a different preposition from that which governs the antecedent, or on the same preposition used in a different sense. Thus

εἶμι παρ' ἐκείνους παρ' ὧν ἔλαβες τὸ ἀργύριον =
'I am going to those from whom you received the money', could not suffer attraction.

Obs. 2. **Inverse Attraction.** This name is given to the attraction of the antecedent into the proper case of the relative, which most frequently happens when the antecedent's own case is the nominative or the accusative, as (Lysias p. 649.)
τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ οὐ πλείονος ἀξία ἐστίν =
the property which he left to his son is not worth more.
So in Latin (Aen. I. 572.),
urbem quam statuo vestra est = the city which I found is yours.
Inverse attraction is illustrated by the oblique cases of *οὐδεὶς ὅστις οὐ* in principal clauses, as
G. *οὐδενὸς ὅτου οὐ καταφρονεῖ* =
there is no one but he despises.
D. *οὐδενὶ ὅτῳ οὐκ ἀρέσκει* =
there is no one but he pleases.
A. *οὐδένα ὄντινα οὐκ ἀδικεῖ* =
there is no one but he wrongs.
In dependent clauses, the same phrase illustrates Attic attraction, as (Xen. Cyr. I. 4. 25.),
οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεσθαι =
they said there was not one who did not turn away weeping.
The fact is that, in the Greek mind and mouth, *οὐδεὶς ὅστις οὐ* = *πάντες* throughout all cases.

Obs. 3. **Omission of the Relative or of the Antecedent.** *a.* The omission of the relative when its clause *determines* the antecedent, so common in English, as 'there is the book (which) I bought', is unknown in Greek. But when two clauses are connected by a copulative or adversative conjunction, the relative which introduces the first is seldom repeated in the second, even when, were it repeated, its case would have to be changed. Sometimes it is simply omitted, as (Xen. An. III. 2. 5.)
Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ (sc. *ᾧ*) *ἐδώκαμεν καὶ* (sc. *παρ' οὗ*) *ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους κ. τ. λ.* = and Ariaeus whom we wished to make king, and (*to whom*) we gave and (*from whom*) we received pledges that we should not betray each other &c.
Sometimes however, the omitted relative is represented by a personal pronoun, as (Xen. Cyr. III. 1. 38.).
Ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ, ὃς συνεθήρα ἡμῖν, καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; = Where now is that man who used to hunt with us, and *whom* you seemed to me greatly to admire!

b. The demonstrative antecedent is frequently omitted, especially when it would stand in the nominative or accusative; and then the Greek relative becomes what in English grammar is called a compound relative i. e. a relative involving a demonstrative pronoun as its antecedent; e. g. "whom the Lord loveth he chasteneth, where *whom* = *him whom.* So in (Xen. Symp. 4. 47.),

Οἷς γὰρ μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ὀρέγονται =
for *they who* are most content with what they have are least desirous of other men's goods.

When the demonstrative antecedent is omitted, the relative itself may still be attracted*; and it is then that the rare attraction of the relative from the nominative and dative (§. 67. Obs. 1.) most often occurs, as (Pl. Phaed. p. 69. a.)

τοῦτο δ' ὅμοιόν ἐστιν ᾧ (for *ἐκείνῳ ὅ*) *νῦν δὴ ἐλέγετο* =
this is like what (that which) was just now said.

(Xen. Cyr. V. 4. 39.) *ἦγετο δὲ καὶ τῶν ἑαυτοῦ, τῶν τε πιστῶν οἷς ἥδετο, καὶ ὧν* (for *ἐκείνων οἷς*) *ἠπίστει πολλούς* =
and he led with him many of his own people, both of the loyal in whom he delighted, and of those whom he distrusted.

The omission of the demonstrative antecedent appears in the phrase *ἔστιν οἵ* = *ἔνιοι* = 'some', which is declined throughout, and governed in the oblique cases by prepositions as well as verbs, as

N. *ἔστιν οἳ γελῶσιν* = some are laughing.
G. *πλὴν ἔστιν ὧν ἄλλων ἐθνῶν* = except some other nations.
D. *ἔστιν παρ' οἷς ἔθνεσιν* = with some nations.
A. *ἔστιν ἃ ἐδήωσεν* = some (parts) he ravaged.

By the attraction of the relative *οἷος* into the case of the omitted demonstrative antecedent, a peculiar combination is formed, commonly with the second personal pronoun and a substantive, which is declinable throughout with or without the article, as

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* It may aid the English student to enter into this Attic idiom of attraction, if he consider that, just as the Greek *relative* is attracted into the case of the omitted demonstrative antecedent, so in English the *demonstrative antecedent* may be attracted into the case of the omitted relative. Thus (Coriolanus V. 5.)

"*Him* I accuse
The city-gates by this has entered".

Also (Antony and Cleopatra III. 1.)

"Better leave undone than by our deeds acquire
Too high a fame, when *him* we serve's away".

N. *Ὁ οἷος σὺ ἀνὴρ μέγα ἀγαθόν* = Such a man as you is a great blessing.
G. *ἔραμαι οἷου σοῦ ἀνδρός* = I love such a man as you.
D. *χαρίζομαι οἷῳ σοὶ ἀνδρί* = I oblige such a man as you.
A. *θαυμάζω οἷον σὲ ἄνδρα* = I admire such a man as you.

The true nature of this construction appears conspicuously when the pronoun is of a different *number* from the rest of the phrase, for it then remains in the nominative, the proper case of *οἷος* i. e. the case in which *οἷος* would be but for its attraction into the case of the omitted demonstrative antecedent, as

N. *Οἵ οἷοι σὺ ἄνδρες μέγα ἀγαθόν* = Such men as you are a great blessing.
G. *ἔραμαι οἵων σὺ ἀνδρῶν* = I love such men as you.
D. *χαρίζομαι οἷοις σὺ ἀνδράσιν* = I oblige such men as you.
A. *θαυμάζω οἵους σὺ ἄνδρας* = I admire such men as you.

The analysis of the last example would be *θαυμάζω τοιούτους ἄνδρας οἷος σὺ εἶ*, and similarly of all the others. *Ὅσος* and *ἡλίκος* occur, but much more rarely, in a like formula. The pronoun is not always of the second person, as

τῶν οἵωνπερ αὐτὸς ὄντων = of men like *him*.

And an adjective may take the place of the pronoun, as

ὄντος τοῦ πάγου οἷον δεινοτάτου =
" " " *τοιούτου οἷός ἐστι δεινότατος* =
the frost being (*such as is*) *most terrible*.

In this way no doubt it is that the use of relative words as augmentatives of comparison (§. 23. Obs. a.) is to be accounted for.

Obs. 4. **Implicit Antecedents.** The antecedent is involved sometimes in a possessive pronoun, sometimes in an adjective, as

(Soph.) *τῆς ἐμῆς ἐπεισόδου ὃν μήτ' ὀκνεῖτε κ. τ. λ.* = the approach of *me whom* neither fear ye &c.

(Thuc.) *εἰ δὲ μὲ δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νυν ἐν χηρείᾳ ἔσονται, μνησθῆναι* = if I must also say something of womanly character with reference to *those who* will now be in widowhood.

§. 68. **Government of one Substantive by another in the Genitive.** For the various kinds of genitive, see §. 13. When denoting persons, or things personified, the genitive in this regimen is called *subjective* or *objective* according as it denotes the *subject* i. e. possessor, or the *object* of what is denoted by the principal substantive, as

	Subjective Objective
ἀπόστασις τῶν Ἀθηναίων	= revolt *of* or *from* the Athenians,
τὸ Μεγαρέων ψήφισμα	= the decree *of* or *regarding* the Megareans,
ἡδοναὶ τέκνων	= pleasures *of* or *in* children,
ἄλγος ἑταίρων	= grief *of* or *for* comrades,
φροντὶς παίδων	= anxiety *of* or *for* children,
ἔχθρα τινός	= enmity *of* or *towards* any one,
ἀρσένων κράτος	= power *of* or *over* males.

The context alone determines whether the genitive is to be interpreted as subjective or objective. And when a mere change of preposition does not suffice to mark it clearly in English, recourse must be had to circumlocution, as

	Subjective Objective
ὁ τῶν πολεμίων φόβος	= the fear entertained *by* or *of* the enemy.
ἡ ἀγάπη τοῦ Πατρός	= the love cherished *by* or *towards* the Father.

These examples ought to guard the student against supposing that the genitive may be always translated by *of*. The genitive in this regimen always denotes *belonging to*, *connected with* in some way; but in what particular way must be gathered from the context. Hence

ἐπικούρημα τῆς χιόνος = shelter *from* the snow,
ἐμμονὴ τοῦ κακοῦ* = persistance *in* evil,
τὴν τῆς Αἰτωλίας ξυμφοράν = the disaster *in* Aetolia,
ποινὴ Πατρόκλοιο = satisfaction *given* or *taken by* Patroclus, or *taken by another for him*,

which last it actually means in Homer.

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* When a certain construction has been established on natural grounds in a great majority of instances for a particular part of speech, it becomes the normal construction for that part of speech universally, even where no natural ground for it exists; and conformity to the norm for mere conformity's sake is called *syntactical attraction*. An example is furnished in ἐμμονὴ τοῦ κακοῦ = 'persistance in wickedness', where the syntax is not that required by the meaning and agreeable to the verbal phrase ἐμμένειν τῷ κακῷ, but that which the substantival form of ἐμμονή suggests.

The genitive of a personal pronoun, depending apparently on a substantive, is sometimes found where the *dativus ethicus* might have been expected, as (Plat. Phaed. p. 117. B.)

ἕως ἄν σου βάρος ἐν τοῖς σκέλεσι γένηται =
till weariness come upon *your* limbs.

For the use of the article with nouns in regimen, see §. 8. Obs. To the general practice of representing the omitted governing noun by the article (§. 8. Obs. b.), there is an exception in the following phrases, in which *οἰκία*, or some similar word must be understood to complete the construction.

εἰς Ἅιδου = to Pluto's, *εἰς διδασκάλου* = to the teacher's,
ἐν Ἅιδου = at Pluto's, *εἰς Πλάτωνος* = to Plato's,
as we say 'to Oliver and Boyd's', 'in St. Paul's'.

Obs. 1. **Compound Regimen.** Theoretically, any number of substantives may be combined by means of successive genitives, so as to express one compound idea; but convenience and intelligibility seldom admit of more than three, as

ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία =
the desire for the wisdom of Socrates,
διὰ τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος =
because of the wind's drifting them (the wrecks) to sea.

In the former example, one of the two genitives depends on the other; in the latter, both genitives depend on the same principal substantive *ἄπωσιν*. Here is an example of four substantives combined, each of the genitives depending on the substantive preceding it: (II. Cor. 4. 4.)

τῶν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ =
the light of the gospel of the glory of Christ.

Obs. 2. **Dative with Nouns.** In poetry, and sometimes in prose, the *dativus ethicus*, especially of personal pronouns, is used instead of the genitive, as

ἡ γάρ μοι ψυχή = for *in my case* the soul = for my soul.

In both prose and poetry, the *dativus commodi et incommodi* is common, as

τοῖς ἀσθενέσι τροφή = food *for* the infirm,
θεοῖς δωρήματα = gifts *for* the gods,
τοῖς φίλοις βοήθεια = assistance *to* friends.

The genitive would be obscure or ambiguous in the place of these datives, so that here syntactical attraction (§. 68.*) gives way to the need of precision. So markedly different is the force of the dative from that of the genitive with nouns, that the same principal noun may have both a genitive and a dative depending on it, as

ἡ τοῦ θεοῦ δόσις ὑμῖν = God's gift to you,
ἡ πόλεων ἐπιμιξία πόλεσιν = the intercourse of states with states.

In these examples, as in some of the preceding ones, the dative is due to the *verbal* meaning and associations of the principal substantive.

§. 69. **Adjectives governing the Genitive.*** The kinds of genitive (§. 13.) found with adjectives are the partitive, the privative, the local, the causal and the comparative. Accordingly, the adjectives governing the genitive are

a. *Partitives*. For examples, see §. 63. Obs. 3. c.

b. *Privatives*, and their opposites. Under this heading, besides almost all adjectives compounded with α privative†, are comprehended adjectives denoting *separation* or *participation*, *want* or *plenty*, *failure* or *success*, as

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* The question, what case should follow an adjective in Greek, corresponds to the question what preposition should follow it in English; and the English preposition is generally a safe guide to the Greek case, provided the meaning of the adjective be expressed by a neuter form in English. This condition is necessary, because, from the paucity of adjectives proper in English, and the substitution of participles passive for them, the aspect of the adjective in English is often that of a *state produced*, not that of a *resident quality*, which is the proper adjectival aspect. Thus, if '*experienced in* affairs' be turned into '*having experience of* affairs', the Greek case will be suggested, ἔμπειρος πραγμάτων.

† These compounds with α privative are often, especially by the poets, used with cognate substantives tautologically, as

(Xen. Cyr. IV. 6. 2.) ἄπαις δέ εἰμι ἀῤῥένων παίδων = male children have I none.

(Soph. Oed. Col. 677.) ἀνήνεμος πάντων χειμόνων = sheltered from all storms.

κακῶν ἄγευστος = without experience of misfortune,
οὐδὲν ἀλλότριον ποιῶν τῆς ἑαυτοῦ πατρίδος =
doing nothing alien from i. e. contrary to the interest of his country,
μέτοχος ἀρετῆς = having a share of virtue,
πόλις μεστὴ ἐμπόρων = a city full of merchants,
φειδωλος χρημάτων = niggard of money,
ἐπιτυχὴς τῶν καιρῶν = suiting the times.

c. Adjectives denoting *local* relations fluctuate between the genitive and dative:

ἀντίστροφος	= corresponding	takes either,
ἀντίος	= opposite	prefers genitive,
ἐναντίος	= opposite (place)	prefers dative,
	= contrary (quality)	prefers genitive,
παραπλήσιος	= near	prefers dative.

d. Adjectives denoting *mental states* or *activities*, as mindfulness, skill, guilt and the like, including verbals in *-ικός* (§. 21. Obs. 2. a.), the genitive here being that form of the *causal* genitive called the genitive of *concern* (§. 13. Obs. 3. d.), as

ἐπιστήμων τῆς θαλάσσης = acquainted with the sea,
παρασκευαστικὸς τῶν εἰς τὸν πόλεμον =
capable of providing the necessaries of war.

e. Comparatives, including all adjectives denoting *difference* in any respect, or *equality in value*, also *multiples* and *proportionals* (§. 21. Obs. 1. c.), as

νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν =
for the young silence is better than talking.
τῶν πάλαι σοφώτατος ὁ Σωκράτης =
Socrates was the wisest of the ancients.
ἐγκρατὴς ἡδονῶν = superior to pleasures,
περιττὰ τῶν ἀρκούντων = more than enough,
ἄξιος ἐπαίνου = worthy of praise,
διπλασίοις αὐτῶν μάχονται =
they fight with double their own number.

Obs. 1. **Genitive after Comparatives how resolved.** Whenever *difference* is implied, the genitive can be resolved by the conjunction ἤ = *quam* (§. 48. Obs. 4. e.), as

ἄνδρας ἀμείνονας ἢ Σκύθας = better men than the Scythians,
τοὐναντίον ἢ τὰ προσδοκούμενα =
the contrary of what was expected,
πλεῖστα ἢ ἄλλη πᾶσα χώρα = more than any other country,
διπλήσια νέμονται αὐτῷ ἢ τοῖς ἄλλοις =
his share is double that of the others.

The resolution of the genitive by παρά with the accusative, which is the dominant formula of comparison in Modern Greek, is also found in classic Greek, as (Thuc. I. 23.)

ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα = eclipses of the sun are *more frequent than has been handed down* from antiquity.

Obs. 2. **Illogical Expressions.** *a.* The name *comparatio compendiaria* has been given to such expressions as (Il. XXI. 191.)

κρείσσων δ' αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται =
Jove's race has been made stronger than the river,

where however the comparison is not meant to be between Jove's race and the river, but between the race of Ζεύς and the race of ποταμός. The illogicality of the expression would be avoided by translating 'stronger than the river's'.

b. Neither are the following very convenient expressions exact in form:

λόγου μείζων = too big for words,
ἐλπίδων κρείσσων = too good to be hoped for,

where the genitive is equivalent to the infinitive with ἢ ὥστε (§. 86. c.), or to the potential with ὡς, as

ἔστι γὰρ μείζω τἀκείνων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἴποι =
their works are greater than that one could recount them.

When, as here, the genitive implies a clause, it is often resolved by ἢ κατά, more rarely by ἢ πρός (= *quam pro*) with the accusative, and somtimes by ἢ ἐπί with the dative, as

νεκρὸς μείζων ἢ κατ' ἄνθρωπον =
a corpse too big for a man's.

Sometimes an infinitive is added, as (Eur. Med. 675.)

σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη =
sayings requiring more wisdom to understand them than is human.

§. 70. **Adjectives governing the Dative.** Besides the dative in its general aspect as circumstantial (§. 15.), there are found with adjectives the following kinds of dative, the local, the *dativus ethicus* including the *dativus commodi et incommodi*, and the instrumental. Accord-

ingly, the adjectives governing the dative are those denoting *proximity*, *likeness*, *advantage*, and their contraries, and verbals having a passive sense, chiefly verbals in *-τέος*, after which the instrumental dative is translated as the dative of the agent (§. 15. c.)

ὅμοροι τοῖς Ἀρμενίοις = bordering with the Armenians,
οἱ πονηροὶ ἀλλήλοις ὅμοιοι =
the wicked are like one another.
εὔνους Ἀθηναίοις = favourable to the Athenians,
ποθεινὸς φίλοις = regretted by friends,
ὠφελητέα μοι Ἑλλάς = Greece must be aided by me.

Obs. 1. **Variations.** *a.* Many adjectives denoting juxtaposition and likeness, compounds with *σύν* or *ὁμοῦ*, also *ἴσος* and *κοινός* are sometimes found with the genitive (§. 69. c.).

b. When contraries, i. e. adjectives denoting the contrary of *proximity* &c. imply separation, as many of those compounded with *α* privative * do, they prefer the genitive, as

ἀμιγεῖς βαρβάρων = unmixed with barbarians.

c. Adjectives governing the genitive are also construed with the dative when the notion of advantage or disadvantage is prominent in them, as

ἡ Θάσος τότε Λακεδαιμονίοις μὲν οἰκεία, ἡμῖν δ' ἀλλοτρία ἦν = Thasus was then friendly to the Lacedaemonians, hostile to us.

d. The genitive sometimes found after adjectives of advantage or disadvantage is to be explained by the transition of the adjective into a substantive, as (Herod. II. 74.),

ἱροὶ ὄφιες ἀνθρώπων οὐδαμῶς δηλήμονες =
sacred serpents not at all harmers of men.

e. The instrumental dative is found with adjectives of plenty, as, *δασὺς (δένδρων) δένδροις* = thick with trees.

f. The dative of advantage or disadvantage is often resolved into *πρός* or *εἰς* with the accusative, as

χρήσιμος πρὸς πόλεμον = useful for war,
χρήσιμος εἰς τὸ λέγειν = useful for discourse,

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* The *privative* *α* (*ἄνευ*), as in *ἀπόλεμος* = 'unwarlike', must be distinguished from the *collective* (*ἅμα*), as in *ἅπας*, *ἀδελφός*· from the *intensive* (*ἄγαν*), as in *ἀχανής* = 'gaping wide' as well as 'not gaping at all', *ἄξυλος* = 'thickly wooded' as well as 'treeless'; and from the merely *euphonic*, as *στάχυς* or *ἄσταχυς* = 'an ear of corn', *σπαίρω* or *ἀσπαίρω* = 'I breathe', like the English *Gad* and *Egad*.

βλαβερὸν πρὸς οὐσίαν = injurious to one's fortune.
These examples are from Plato; and they are classic steps in the transition of Greek from the synthetic to the analytic state.

Obs. 2. **Illogical Expressions.** When *ὅμοιος, ἴσος, παραπλήσιος, ὁ αὐτός* are used to denote that two entities have the same or a similar thing in common, there is the same illogicality in the use of the dative which has been pointed out in the *comparatio compendiaria* (§. 69. Obs. 2. a.), as

ὁμοίαν γνώμην σοὶ ἔχω = I have the same opinion with you, but literally 'I have an opinion like you' instead of 'like yours'. This illogicality is often avoided by leaving the adjective without regimen, and connecting the two entities by *καί*, as

ὁμοίαν γνώμην ἔχω καὶ σύ = I have the same opinion as you. With *ἴσος* and *ὁ αὐτός*, especially in Attic prose, *ὡς* and *ὥσπερ* are also found, which gives a formula exactly corresponding to our own: *τὸ αὐτὸ ὥσπερ* = 'the same as.'

§. 71. **The Accusative with Adjectives.** Any adjective may be accompanied by the *descriptive* accusative (§. 16. d.), as

καλὸς τὰ ὄμματα = beautiful-eyed,
δεινὸς μάχην = terrible in battle.

Contrary to the Latin idiom, the *quantitative* accusative (§. 16. b.) is not found with adjectives of dimension, *nouns* of dimension being used in Greek instead of adjectives:

a wall ten feet high =
τεῖχος δέκα ποδῶν τὸ ὕψος =
a wall of ten feet in height.

§. 72. **Verbs governing the Genitive.** The kinds of genitive found with verbs are the same as those found with adjectives (§. 69.); and the verbs governing the genitive correspond to the adjectives governing the same case. They are verbs denoting *participation* or *privation*, under which heading come those denoting *fulness* or *deficiency*,* *commencement* or *cessation;* verbs implying

* Here belong the phrases formed with *δέω* = 'I lack', as
πολλοῦ δέω ἀπολογεῖσθαι = I am far from defending myself.
ὀλίγου δέω δακρῦσαι = I am almost in tears.
τριακοστὸν ἔτος ἑνὸς δέον = the twenty-ninth year.

local connexion,* as in *holding by*, *aiming at*, *hitting* or *missing*; verbs denoting *mental states* or *activities*, and the *operation of the senses;* and verbs implying *comparison*, whether in the way of superiority or of inferiority, as

ἀμείνονος μοίρας μεταλαμβάνειν = to share a better fate,
φείδεο τῶν νηῶν = spare the ships.
γέμομεν ἐλπίδων = we are full of hopes.
μύθων ἦρχε πατὴρ ἀνδρῶν =
the patriarch of heroes began a speech.
οὐ λήξω θρήνων =
I shall not cease from lamentations.
στοχάζομαι τοῦ σκοποῦ = I aim at the mark.
τιμῆς τυγχάνειν = to obtain honour,
ἕπου μοι ἐχόμενος τῆς χλαμύδος =
follow me holding on by my cloak.
τῶν ὀνομάτων ἐπιλανθάνομαι = I forget the names.
τοῦ συμφέροντος ἐπιμελεῖσθαι =
to take care of one's interests,
σχολῆς ἀπολαύομεν = we enjoy leisure.
ἅπτεσθαι τῆς χειρός = to touch the hand,
διαφέρειν τῶν πολλῶν = to differ from the multitude,
πάντων κυριεύειν = to be master of all,
ὑστέρησε τῆς μάχης = he came too late for the battle.

Obs. **Variations.** *a.* Many verbs of participation are compounds with *μετά* and *σύν*, as *μετέχειν*, *συλλαμβάνειν*. The genitive after them is truly partitive; and accordingly, when *μέρος*, or any word implying *μέρος*, as *ἴσον* (*μέρος*), accompanies such verbs, it is put in the accusative (§. 74.), as (Thuc. VI. 40. 1.),

ἴσον . . . μετασχεῖν = to obtain an equal share.

Here *ἴσον* does not represent a whole, part of which is taken; but a part, which is wholly taken.

b. With verbs of fulness, particularly *βρύειν*, as with adjectives of like meaning (§. 70. Obs. 1. e.), the genitive is sometimes replaced by the instrumental dative, as

πλούτῳ κεκορημένος = sated with riches.

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* Local connexion may be viewed under quite different aspects, as (Aristoph. Ach. 256.)

αὔξεται τῶν ἐμῶν χωρίων = grows *on* (lit. *from*) my lands.

c. Verbs of *holding by*, as λαμβάνομαι and its compounds with ἐπί, ἀντί, σύν, also ἔχομαι and ἀντέχομαι, must not be confounded with directly transitive verbs, signifying *to lay hold of*. These take an accusative of the object seized with a genitive of the part, as

λαβεῖν τινα ζώνης = to seize one by the girdle,
λύκον τῶν ὤτων κρατῶ = I hold a wolf by the ears.

Hence, many consider the genitive after the middles λαμβάνομαι, δράττομαι &c. to be partitive; and Matthiæ (§. 331.) alleges that, whenever the *whole* of a thing grasped &c. is meant, the accusative and not the genitive is used.

d. Verbs of *aiming at*, *hitting* and *missing*, ought perhaps to be regarded syntactically as manifestations of desire; for when that idea is absent, they take a different construction. Thus, τυγχάνω, ἀπαντῶ, ἐγγίζω, when they mean simply to *meet with* or *approach to*, without any notion of desire or aim so to do, take, the first the accusative, and the last two the dative. The Latin language acknowledges the connexion between desire and its manifestations by forming words for both from the same root:

{ *havere* = to wish { *cupio* = I desire
{ *habere* = to have { *capio* = I take.

The difference between shooting or throwing *at* a thing, and shooting or throwing a thing itself, is marked in Greek by a difference of construction. In the former sense, τοξεύειν and βάλλειν take the genitive; in the latter the accusative.

e. Verbs denoting mental states or activities, particularly verbs of *remembering* and *forgetting*, hesitate between the genitive and accusative, inclining rather to the accusative, where *things*, not persons, are remembered or forgotten. Mental affections have a twofold aspect. *Remembering*, for example, may be regarded as either voluntary or involuntary: in the former case it is an *act* logically requiring the accusative, and in the latter a mental *sensation* appropriately taking the genitive of that *whence* it arises. The double construction of the corresponding verbs in Latin points to the same distinction. The genitive after such verbs then is primarily the genitive of origin or cause, denoting the *whence* of the mental affection; but when men came to regard themselves rather as *acting* than as *acted* on in their mental affections, the accusative began to supplant the genitive. In some instances, this transition can be marked, as in λανθάνομαι, which is uniformly construed with the genitive, while its compound ἐπιλανθάνομαι, differing from it only in being more emphatic, is found with the accusative also. Witness also the varying frequency with which verbs of this class take the accusative: thus ὀρέγεσθαι, ἐπιμαίεσθαι are found with it sometimes; ἐνθυμοῦμαι, στένω, and οἰ-

κτείρω generally. Many verbs of this class, particularly verbs of *caring for*, take περί, and sometimes ὑπέρ, with the genitive.

f. Verbs of *seeing* almost uniformly take the accusative; and regarding verbs of *hearing*, it generally holds that they take the accusative of the sound heard, and the genitive of that which produces it. The reason of this is important. These verbs denote primarily *sensations*, not *acts* of the subject, and in this view naturally take the genitive of the object *whence* the sensation arises. But that which is in some circumstances chiefly a sensation is in others chiefly an act; and this latter aspect, which desiderates the accusatival construction, gained ground in proportion as the Greek mind in general receded from the attitude of *receptivity*, and took up that of *activity* (§. 74. Obs.). Farther, the Greeks distinguished between the perception itself (αἴσθημα), and the object whence it proceeded (τὸ αἰσθητόν), the accusative being the proper case for the former, because it is always cognate with the verb (§. 74.), and the genitive for the latter. Now, in regard to *hearing*, this distinction is obvious, for the *sound* that comes from a bell cannot easily be confounded with the bell itself; but in *seeing*, the *image* of the bell, which alone is received into the mind, cannot be so easily distinguished from the bell itself whence the image comes. This latter distinction in short is scientific, not popular, and therefore of no account in the philosophy of language. Hence the almost uniform construction of verbs of *seeing* with the accusative, the popular mind regarding the thing seen, not as the source of a sensation, but as the object of an act; and hence also the prevailing usage with verbs of *hearing*, that they take the accusative of the sound heard, and the genitive of that which produces it, as

βοὴν ἀκούω = I hear a shouting.
ἀκούω σοῦ βοῶντος = I hear you shouting.

Sometimes however, the primitive construction prevails, as (Aristoph. Ach. 306.)

τῶν δ' ἐμῶν σπονδῶν ἀκούσατε = but listen to my truce;

which may be due to a comical personification of the σπονδαί. The genitive with verbs of seeing is quite exceptional*, as

(Aristoph. Eq. 803.) ὁ δὲ Δῆμος . . . μὴ καθορᾷ σου = and lest Demus get sight of you.

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* There is thus a beautiful parallel between verbs of *seeing* and *hearing* on the one hand, and verbs of *knowing* and *remembering*, which may be called intellectual seeing and hearing, on the other, in respect of construction. Like verbs of *seeing*, those of *knowing*, ἐπίστασθαι, εἰδέναι, διανοεῖσθαι, γιγνώσκειν, are found almost uniformly with the accusative; while

In regard to verbs of touching, tasting, and smelling*, the *αἴσθημα*, that which enters the mind by the sense, is easily distinguished from the *αἰσθητόν*, the object whence it proceeds; and accordingly, the genitive of the *αἰσθητόν* is most common with them, as (Herod. I. 80. 26.)

ὡς ὄσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι =
as soon as the horses scented the camels.

Pindar joins *θιγγάνω* and *ἅπτεσθαι* with the dative, perhaps on account of the juxtaposition with their objects which these verbs imply.

g. The genitive after verbs implying comparison denotes the standard of comparison, not the particular wherein the difference consists, or the measure of difference, which are put in the dative. The particular wherein the difference consists may also be in the accusative with or without *εἰς*, *κατά*, and when in the dative may take the prepositions *ἐν*, *ἐπί*. Verbs of *governing*, as *κρατεῖν*, *τυραννεῖν*, *δυναστεύειν*, belong to this class, because they imply superiority; but a dative is often found with them in poetry, especially with *ἀνάσσειν* in Homer, as (Il. XII. 242.).

ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει =
who rules over all mortals and inmortals.

This dative may be local, as if 'who rules among' &c.

§. 73. **Verbs governing the Dative.** The kinds of dative found with verbs are the same as those found with adjectives (§. 70.); and the verbs governing the dative, like the adjectives governing the same case, denote *proximity*, *likeness*, *advantage*, or their contraries, to which add impersonals, as

ὅμοιον ὁμοίῳ αἰεὶ πελάζει = like always draws to like.
ὁμολογῶ σοι = I agree with you.
βοηθεῖτε τοῖς φίλοις = assist your friends.
αὐτῷ προσήκει = it becomes him.

The *dativus ethicus* (§. 15. Obs.) goes with any verb,

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those of *remembering*, like those of *hearing*, hesitate between the genitive and accusative, with rather a predilection for the former.

* The verb *ὄζειν*, which is used not of the person smelling, but of the thing smelled, takes the genitive always, as

ὄζειν μύρου = to smell of perfume.

and is the kind of dative found with the substantive verb, and with impersonals, as

νῆες οὐκ εἰσὶν ἡμῖν = *in our case* there are no ships,
i. e. we have no ships.

πόθεν αἱ διαβολαί σοι αὗται γεγόνασιν; =
whence have these accusations arisen *in your case?*
i. e. whence have these accusations arisen against you?

ἔξεστί σοι εὐδαίμονι γενέσθαι =
in your case it is allowed to become happy,
i. e. you may become happy.

The instrumental dative (§. 15. c.) also goes with any verb, and is the kind of dative found with verbs denoting joy and sorrow, in which connexion it is often interpreted by *ἐπί*, as

ἄχθομαι τοῖς γεγενημένοις =
I am grieved at what has happened.

ἐπὶ τῇ τοῦ ἀδελφοῦ τύχῃ ἥδεται =
he is delighted with his brother's fortune.

The dative after *χρῶμαι* = 'I use' is probably instrumental, and due to the original meaning of the word: *χράω* = 'I answer', said of the god or oracle; *χράομαι* = 'I get an answer' *by means of* the god or oracle. So also *νομίζω* in a kindred sense takes the dative, as (Thuc. II. 38. 1.)

ἀγῶσι μέν γε καὶ θυσίαις διετησίοις νομίζοντες =
celebrating annual games and sacrifices,

where *νομίζοντες* = 'employing according to custom'.

Obs. **Variations.** *a.* Verbs denoting advantage or disadvantage *strongly* in the way of either *action* or *speech* take the accusative: such verbs are

εὖ λέγω	*εν ποιῶ*	*εὐεργετῶ*	*ἀδικῶ*
κακῶς λέγω	*κακῶς ποιῶ*	*κακουργῶ*	*βλάπτω.*

The verbs *ὠφελῶ*, *ἐνοχλῶ*, *φιλοφρονοῦμαι*, *λυμαίνομαι* hesitate between the dative and the accusative.

b. Even of verbs denoting advantage or disadvantage in the way of *feeling* merely, some are sometimes found with the accusative: such are *ἀρέσκω* and *ἀπαρέσκω*. On the other hand,

ἀγαπῶ and στέργω, which usually have the syntax of directly transitive verbs, are found with the dative in the sense of 'being pleased or contented with', as

στέργειν τῇ ἑαυτου τύχῃ =
to be pleased with one's own fortune.

c. When the root of a verb denoting advantage implies inferiority, as ὑπηρετῶ = 'I serve', but literally 'I am an under-rower' the comparative genitive may be used with that verb.

d. The dative of disadvantage with verbs of *fighting* is often interpreted in Homer by μετά, and in prose resolved by πρός or ἐπί with the accusative. Also, the dative of proximity with verbs of *following* is often interpreted by σύν, μετά, ἅμα.

e. When an impersonal verb is followed by an infinitival clause, the dative depending on the impersonal verb may become an accusative representing the subject of the infinitive, as

ἔξεστί σε εὐδαίμονα γενέσθαι = you may become happy,

the infinitival clause being here the real subject to ἔξεστι. This indeed is the usual construction of δεῖ and χρή. But many impersonal verbs are also used personally: such are δεῖ, δοκεῖ, and even μέλει, as (Il. X. 481.)

μελήσουσι δέ μοι ἵπποι = but horses shall be my care.

So δοκῶ = 'I think', as well as δοκεῖ μοι = 'me-thinks'.

f. Some verbs, like some adverbs, of proximity (§. 82. Obs. a.), are found with the genitive. Xenophon has

ἐπλησίαζον τῶν ἄκρων =
ils s'approchaient *des* sommets =
they were approaching the heights.

g. Some verbs governing the dative illustrate that transition from receptivity to activity already (§. 72. Obs. e. f.) noticed. Thus, λοιδορουμαι always takes the dative, but the later form (§. 31. Obs. 1.) λοιδορῶ generally the accusative.

h. Verbs of advantage are often found with the accusative and dative, the accusative being the descriptive (§. 16. d.), or that of the cognate substantive or equivalent notion, as

ὑπηρετήσω σοι τοῦτο = I shall do you this service.
βοηθεῖν τινι τὰ δίκαια = to assist one in what is fair.

§. 74. **Verbs governing the Accusative.** All *directly transitive* verbs take the accusative case; and any verb whatever may be followed by the accusative of the cognate substantive or equivalent notion, and by the descriptive accusative, as

τίς πατάσσει θύραν; = who knocks at the door? (direct object.)
δέμω δόμον = I build a building. (cognate substantive.)
δέμω ναόν = I build a temple. (equivalent notion.)
ἀλγῶ τοὺς πόδας = I have a pain in my feet. (descriptive accus.)

The large class of accusatives denoting the *result* of the operation denoted by the verb are either of the cognate substantive, as in the second of the above examples, or of the equivalent notion, as in the third. After intransitive verbs, the accusative of the cognate substantive is generally accompanied by some specification, and that of the equivalent notion often expresses nothing but this specification, as

δεινὴν νόσον νοσεῖν
δεινὰ νοσεῖν } = to be dreadfully ill.

Obs. **Transitive Verbs.** The rule which says that directly transitive verbs govern the accusative case would be of easy application, if verbs were constantly used in the same kind of signification, as intransitive, indirectly transitive, or directly transitive; or, in case of irregularity, if the details of the irregularity corresponded from language to language. But the reverse of all this is the case.

In all languages, many transitive verbs are also used intransitively, as *τρέπειν* = *vertere* = tourner = 'to turn'; and this is particularly common in English, because the English language has neither a middle voice, nor a convenient reflexive pronoun wherewith to express the middle meaning. Compare

la terre se meut — die Erde bewegt ſich
terra movetur — *ἡ γῆ κινεῖται* } = the earth moves.

On the other hand, intransitive verbs are often used transitively. The poets especially take great liberties in this way, as

χορεύω θεόν = I dance in honour of a god.
τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσιν = the gods take no pleasure in the death of the pious.

Very often however the directly transitive construction is justified by the intransitive verb having acquired in a quite intelligible way a directly transitive meaning, as

θαῤῥῶ = I am bold (intrans.) = I fear not (trans.)
θαῤῥῶ θάνατον = I fear not death.

δορυφορῶ = I am spear-bearer (intrans.) = I escort (trans.)
δορυφορῶ τινα = I am or form part of some one's bodyguard.

τίλλομαι = I tear myself, say my hair (intrans.)
τίλλομαί τινα = I bewail some one. (trans.)
σοφίζομαι = I play the sophist (intrans.) = I cheat (trans.)
σοφίζομαί τινα = I cheat some one.

The most conspicuous example of divergence between Greek and English in the respect now under discussion is the intransitive use of ἔχω with adverbs, as

ἀθύμως ἔχει = he is down-hearted.
οὕτως ἔχει = such is the case.
ὥσπερ εἶχε = just as he was.

The Romans used *habere* as well as *se habere* in the same sense; and the French *il y a* yields, on analysis, another illustration in point.

The distinction among transitive verbs between the directly transitive and those indirectly so, is still more inconstant. Many Greek constructions which startle the English student appear quite natural to other moderns, the idiom of whose language happens to coincide with the Greek. Thus that αἰσθάνομαι, μέμνημαι, and θαυμάζω should govern the genitive, appears quite natural to a Frenchman, because he himself says 's'apercevoir *de*', 'se souvenir *de*', 's'étonner *de* quelque chose'; and that βοηθεῖν, ἀρέσκειν, πείθεσθαι, ἕπεσθαι should govern the dative appears quite natural to a German, because he himself says 'einem helfen, gefallen, gehorchen, folgen.'

The prevalence of the indirect regimen in Greek, and of the direct in modern languages generally* arises from a difference of mental attitude, receptivity having been the mental attitude of the primitive Greek mind, whereas activity is that of the modern. In the isolation and leisure of patriarchal life, it was natural for man to regard himself chiefly as the subject of impressions, because he really was so; even a modern imagination may realise how small and weak these ancient shepherds must have felt themselves to be, in presence of heaven and earth, and of their majestic phenomena.

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* The direct regimen is characteristic of English especially, witness the following common verbs which take a direct object in English, but in German the dative case as in Greek and Latin, and the dative preposition *à* in French.

obey	= *obéir*	= gehorchen,
order	= *ordonner*	= gebieten,
pardon	= *pardonner*	= verzeihen,
permit	= *permettre*	= erlauben,
please	= *plaire*	= gefallen,
resemble	= *ressembler*	= gleichen,
resist	= *résister*	= widerstehen.

But when, by association and accumulated experience, man came to recognise in himself the sovereign of the world, he gradually learned to regard himself less as the receiver of impressions than as the producer of effects; and this latter aspect has, in the busy modern world, almost entirely supplanted the other. Hence *hearing, remembering, desiring* &c. which were to the primitive Greek mind impressions passing from without inwards, are in our case acts proceeding from within outwards; there is no violence done to nature in either case, and, in both, the syntax of language has conformed to the *ἐνδιάθετος λόγος*. It is probable too that Christianity, which invigorated man's sense of responsibility, has contributed not a little to the substitution of the modern for the ancient mental attitude. The following examples exhibit the contrast between these mental attitudes:

(Soph. Phil. 646.) *ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει* = anything, need and desire of which possess thee particularly, i. e. whatever you particularly need and desire.

(Soph. Oed. Col. 1142.) *βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει* = for no displeasure on this account possesses us, i. e. we have no displeasure on this account.

Anciently the feeling had the man, now the man has the feeling; and that because the attitude of the mind was *receptive* then, and is *active* now. Accordingly if, as in the case of adjectives (§. 69.*), the English verb, when apparently transitive, be put into a neuter form, the true Greek construction will often naturally appear, as 'I desire' = 'I am desirous *of*', 'I remember' = 'I come in mind *of*', 'I assist' = 'I am helpful *to*' &c.* A good Lexicon however is the only perfect guide to the construction of particular verbs; and the above views are useful, not as superseding the study of syntactical irregularities in detail, but as accounting for two facts which meet the student continually viz. that many verbs, directly transitive in English, are indirectly so in Greek, and that most of the Greek verbs generally construed with the genitive or dative, are also sometimes construed with the accusative. The difference of mental attitude accounts for the former, and the *gradual* transition from the attitude of receptivity to that of activity accounts for the

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* Let the student make this experiment with *βασιλεύω, στρατηγῶ, ἀλλοτριοῦμαι, πληροῦμαι, γέμω, μετέχω, στέρομαι, ἐπιθυμῶ, ἐπιμελοῦμαι, ἀμελῶ, φροντίζω, ὀλιγωρῶ, μέμνημαι, ἐπιλανθάνομαι, φείδομαι, διαφέρω, καλλιστεύω*, which govern the genitive, and with *ταυτίζομαι, ὁμοιοῦμαι, ἰσοῦμαι, συμφωνῶ, ὁμογνωμονῶ, μίγνυμαι, ὁμιλῶ, πλησιάζω, ἐννοῶ, βοηθῶ, συμμαχῶ, χρησιμεύω, ἐναντιοῦμαι, πείθομαι, ἀπειθῶ, πιστεύω, ἁρμόζει, πρέπει*, which govern the dative.

latter. Sometimes indeed a difference of signification will account for the difference of cases, as

προορᾶν τὸν πόλεμον = to foresee the war,
the notion of *seeing* prevailing (§. 72. Obs. f.).
,, *τοῦ πολέμου* = to take thought about the war,
the notion of *concern* prevailing (§. 72.).
,, *τῷ πολέμῳ* = to provide for the war,
the notion of *subserviency* prevailing (§. 73.).

But very often, verbs are employed in precisely the same sense with different cases.

An ingenious person might indeed account for diversity of construction, even when the sense remains the same, by alleging a diversity of aspect. He might say e. g. that *ἀρέσκειν τινί* means 'to be pleasing *to* some one' and that *ἀρέσκειν τινά* means 'to *make* some one pleased'. But such remarks would only be applications in detail of the general principle, that the direct replaces the indirect construction just as the mental attitude changes from receptivity to activity.

§. 75. Verbs governing the Accusative and Genitive.*

These are verbs of *a) filling* and *emptying; b) separating, excluding, hindering* or *making to cease, freeing* and *receiving; c) wondering at, congratulating, praising, blaming, accusing, prosecuting, condemning* and *acquitting; d) exchanging, buying, selling, valuing*, and *preferring*, the accusative being that of the object emptied, separated, praised, valued, &c. and the genitive the material of which that object is emptied, the whole from which it is separated, the cause on account of which it is praised, the price at which it is valued &c.

a. ξεύγη σίτου γεμίσαντες = having filled waggons with corn } Material genitive (§. 13.)

b. ἐγώ σε παύσω τοῦ θράσους = I shall make you cease your boldness } Local genitive (§. 13.)

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* No more than two cases are ever really dependent on a verb, because no more than two are ever necessary to complete its meaning; but additional cases may accompany the verb to express accessary circumstances, as

τὴν σοφίαν ἀργυρίου τῷ βουλομένῳ πωλεῖ Ἀθήνησιν = he sells wisdom for money to all comers at Athens.

c. ἐπαινεῖν τινα τῆς ἀρετῆς = to praise one for his virtue } Causal genitive (§. 13. Obs. 3.)

d. πλείστου τιμᾶν τι = to value anything very highly } Comparative genitive (§. 13. Obs. 4.)

Obs. **Variations.** *a.* The genitive of the person *from* whom an evil is *warded off* may be turned into the dative of the person benefited by the evil being warded off, and this is generally the case with ἀρήγω and ἀμύνω. Thus ἀμύνω τόνδε σοι is more common than ἀμύνω τόνδε σου. The directly transitive notion of warding off an evil is often so far lost in the indirectly transitive one of assisting a person, that these two verbs are frequently found with a single regimen viz. the dative.

b. The genitive after verbs of *receiving* is generally interpreted by παρά, whether the thing received be a material substance or information.

c. Verbs of *wondering at* have a single regimen in two cases. When only the person wondered at is mentioned, and not also the cause, the person is usually put in the genitive, the cause being often added by a participle in concord, as

θαυμάζω σοῦ λέγοντος τοιαῦτα =
I wonder at you saying such things.

When however there is no question of a person, but only of a thing, and that without any specification of the particular quality or circumstance exciting the emotion, the thing is generally in the accusative, as (Xen. Cyr. IV. 2. 28.)

ἐθαύμαζον τὰ δρώμενα = they wondered at the proceedings.

d. Verbs of *accusing* and *condemning*, when they are compounds of κατά, as κατηγορῶ, καταγιγνώσκω, καταδικάζω, κατακρίνω, καταψηφίζομαι, take the accusative of the crime or punishment, and the genitive of the person accused &c., as

καταγιγνώσκειν φυγήν τινος = to condemn one to exile.

e. The verb μέμφομαι is a signal instance of variation. Its syntax may be thus represented according to Liddell and Scott:

Double Regimen	Single Regimen
acc. *rei* gen. pers.	acc. pers.
acc. *rei* dat. pers.	dat. pers.
gen. *rei* dat. pers.	gen. *rei*.

f. The comparative genitive is often interpreted by ἀντί with verbs of *exchanging*, and also with verbs of *requiting* and *avenging* which, as involving the notion of a *quid pro quo*, come under the same heading. After verbs of *exchanging*, the genitive is often replaced by the accusative with πρός. Verbs of *wagering* belong here too, and take the genitive of the stakes, as

περιδόσθαι τῆς κεφαλῆς = to wager one's head.

§. 76. **Verbs governing the Accusative and Dative.** These all involve more or less distinctly the idea of transmission, and take the accusative of the thing transmitted, and the dative of that to which it is transmitted. Such are verbs of *giving*, *bringing*, *declaring*, *promising*, *enjoining*; of *adapting*, *opposing*, and *comparing* or *likening* one thing to another; and of *mixing* one thing with another: as

δῶρα τῷ θεῷ φέρειν = to bring gifts to the gods,
σοὶ ἐπιτάττω ὅ,τι ἂν δοκῶ ἀγαθὸν εἶναι =
I enjoin upon you whatever I think excellent.
προσαρμόζειν ἕκαστον ἑκάστῳ = to adapt each to each,
ἴσους ἴσοισι πολεμίοις ἀντιτιθείς =
opposing equals to equals as enemies,
ἐμὲ θεῷ οὐκ εἴκασεν = he did not liken me to a god.
κόπρον τῇ γῇ μιγνύναι = to mix dung with the land.

Obs. **Variations.** *a.* Both *κελεύω σοι τοῦτο ποιῆσαι* and *κελεύω σε τοῦτο ποιῆσαι* are found. The former is Homeric; the latter, Attic.

b. Like *circumdo* and *dono* in Latin, *περιβάλλομαι* and *δωρέομαι* have a double construction, as

περιβάλλομαι τεῖχος τῇ πόλει,	or *περιβάλλομαι τὴν πόλιν τείχει*,
circumdo murum urbi,	or *circumdo urbem muro*,
I put a wall round the city,	or I surround the city with a wall.
δωρεῖσθαι τόξον ἑκάστῳ,	or *δωρεῖσθαι ἕκαστον τόξῳ*,
donare arcum cuique,	or *donare quemque arcu*,
to present a bow to each,	or to present each with a bow.

§. 77. **Verbs governing Two Accusatives.** Verbs of *asking*, *teaching*, *reminding*, *persuading*, *concealing*, *clothing* and *stripping* take two accusatives, one of the person, and another of the thing; as

αἰτήσας νέας ἑβδομήκοντα τοὺς Ἀθηναίους =
having asked the Athenians for seventy ships,
τίς σε ἐδίδαξε τὴν στρατηγίαν; =
who taught you generalship?
ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων κινδύνους =
I shall remind you also of our ancestors' dangers,

ἔπειθε τοῦτο τοὺς Φωκαιέας =
he persuaded the Phocæans of this.
μὴ κρύψῃς τὴν θυγατέρα τὸν θάνατον τοῦ ἀνδρός =
don't conceal from your daughter *her husband's* death.
τὴν ἐσθῆτα ἀπέδυσαν αὐτόν =
they stripped him of his garment.

Directly transitive verbs of *speaking or doing good or ill* (§. 73. Obs. a.) are found with two accusatives, one of them being that of the cognate substantive or equivalent notion, as

πᾶς τις τὸ γυναικεῖον φῦλον κακὰ πόλλ' ἀγορεύει =
every one says much ill of the female sex.

And any directly transitive verb may have two accusatives by means of the *σχῆμα καθ' ὅλον καὶ μέρος*, as

(Il. XI. 250.) *κρατερὸν ῥά ἑ πένθος ὀφθαλμοὺς ἐκάλυψε* = a mighty sorrow clouded his eyes.

The double accusative after verbs of *dividing* is really a case of apposition, as (Xen. Cyr. VII. 5. 13.)

ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη =
Cyrus divided his army into twelve parts.

Obs. **Variations.** *a.* These are most numerous among verbs of *asking*, under which head come verbs of *praying*. As containing the notions both of entreaty and of need, *δέομαι* is found with a double genitive, as (Herod. I. 59. 23.)

ἐδέετο τοῦ δήμου φυλακῆς τινος =
he requested of the people some guard.

With this exception, the thing asked for is put in the accusative; but the person of whom it is asked is often in the genitive with *παρά*. In the case of a prayer or vow, the sanctioning powers* are always in the genitive, as (Herod. VI. 68. 10.)

ἐγὼ ὦν σὲ μετέρχομαι τῶν θεῶν =
I beseech you then by the gods:

and this genitive is sometimes interpreted by *πρός*, *ἀντί* = 'in presence of', also by *ὑπέρ* = 'for the sake of'. Similarly, this last

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* In the case of a declaration, as by a verb of swearing or by *αἰσχύνομαι*, the sanctioning powers are in the accusative case, as

(Xen. An. II. 3. 22.) *αἰσχύνομαι θεοὺς Κῦρον προδοῦναι* =
I am ashamed in presence of the gods to betray Cyrus.

preposition interprets the genitive of him in whose honour a libation is poured out, or a toast drunk, as

(Aristoph. Ach. 985.) *σπεῖσον ἀγαθοῦ δαίμονος* = pour out a drink-offering to the good Genius.

(Theocr. XIV. 18.) *ἔδοξ' ἐπιχεῖσθαι ἄκρατον ὥτινος ἤθελ' ἕκαστος* = it pleased them to pour out unmixed wine to whomsoever each wished.

b. Verbs of *taking away*, which come under the head of *stripping*, are by no means constant to the rule. Thus *ἀφαιρέω* takes two accusatives only in the middle voice; whereas in both active and middle it is found with the accusative and genitive, and also with the accusative and dative.

§. 78. **Verbs governing the Genitive and Dative.** These are chiefly (*a*) *impersonals* implying *concern* or *need*, (*b*) verbs of *participation* personal and impersonal, (*c*) *transmissive* verbs with a *partitive* genitive, (*d*) certain *legal* phrases implying *contention*, (*e*) and verbs of *praising*, *blaming*, and *grudging* in poetry, as

(*a*) *μεταμέλει μοι ἀνοίας* = I repent of my folly,
προσήκει μοι τῆς ἀρχῆς =
I have to do with the government,
δεῖ μοι χρημάτων = I have need of money.

(*b*) *μέτεστί μοι τῆς λείας* = I have a share of the booty,
συναίρομαί τινι τοῦ κινδύνου =
I share the danger with some one.

(*c*) *μεταδίδωμι τῷ βουλομένῳ τοῦ ἐν τῇ ἐμῇ ψυχῇ πλούτου* = I impart to whoever will of my soul's wealth.

(*d*) *ἀντιποιοῦμαι τῆς ἀρχῆς τινι* =
I contend with some one for the supremacy,
δικάζομαί τινι κλήρου =
I go to law with some one about an inheritance,
ἐπέξειμί τινι φόνου = I accuse some one of murder.

(*e*) *πατρὶ μηνίσας φόνου* =
being angry with his father because of the murder.
φθονέω τινί τινος =
I bear some one ill will on some account.

§. 79. **Passive Verbs.** *a.* The object of a verb in the active voice becomes its subject in the passive; and this

holds in Greek of the indirect object as well as of the direct, i. e. of the genitive and dative as well as of the accusative, as (Pl. Rep. VIII. 551. A.)

ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον = doubtless what is uniformly honoured is cultivated; and what is dishonoured, neglected.

(Thuc. IV. 61. 1.) *οἱ ξένοικοι ξύμπαντες μὲν ἐπιβουλευόμεθα* = all we, the inhabitants (of Sicily), are being plotted against.

The subjects of *ἀσκεῖται*, *ἀμελεῖται*, *ἐπιβουλευόμεθα* here represent the accusative, the genitive, and the dative which these verbs respectively govern in the active voice.

b. When a verb has two objects in the active voice, one or other becomes the subject in the passive voice according to the following principles. 1. The direct object is preferred to the indirect i. e. the accusative is preferred to the genitive and dative. 2. The personal object is preferred to that of the thing. These two principles modify one another; but the normal results of their joint operation are that, in the case of verbs governing the accusative and genitive in the active voice, the accusative becomes the subject in the passive; in the case of verbs governing the accusative and dative in the active voice, either may, but the dative of the person does more elegantly, become the subject in the passive; and in the case of verbs governing two accusatives in the active voice, the personal accusative becomes the subject in the passive, as

κατηγορεῖταί τινος μηδίζειν =
a charge of Medizing is brought against one.
οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακήν =
those of the Athenians entrusted with the watch.
ὁ ἀνὴρ ὑπὸ Λάμπρου μουσικὴν ἐπαιδεύθη =
the man was taught music by Lampros.

Deviations from the above normal results still illustrate the principles on which they depend. Thus *οἱ κατηγορούμενοι* is found as well as *τὰ κατηγορούμενα*, the per-

sonal object, though in the genitive, being preferred in the former to that of the thing; and the direct object being preferred in the latter to the indirect.

c. The subject of a verb in the active voice becomes the agent with the passive, and is expressed by the genitive alone in poetry, particularly in Epic poetry; but in prose, this genitive is interpreted by prepositions, particularly by *ὑπό* (§. 13. Obs. 3. c.). The agent is also put in the dative, especially after the perfect and pluperfect tenses (§. 15. c.).

d. Any passive verb may be followed by the dative of the instrument, and by the descriptive accusative, as

(Herod. VI. 38.) *πληγέντα τὴν κεφαλὴν πελέκεϊ* = struck with an axe on the head.

§. 80. **Verbals in** *-τέος*. *a.* When these are formed from directly transitive verbs, i. e. from verbs governing the accusative, they may be used personally or impersonally: when used personally, they agree with their subject in gender, number, and case; when used impersonally, they stand in the neuter, and what was their subject in the personal construction becomes their direct object, as

ἡ ἀρετὴ ἀσκητέα ἐστίν
ἀσκητέον ἐστὶ τὴν ἀρετήν } = virtue must be practised.

b. When derived from other than directly transitive verbs, verbals in *-τέος* are always used impersonally, and govern the cases proper to the verbs from which they are severally derived, as

ἐπιμελητέον τῶν βοσκημάτων =
the cattle must be cared for,
ἐπιχειρητέον τῷ ἔργῳ = the work must be undertaken.

c. When derived from verbs which assume a new meaning in the middle voice, and with it a new construction, verbals in *-τέος* take both meanings, and in each meaning the construction corresponding to it, as

πειστέον ἐστὶν αὐτόν = he must be persuaded,
πειστέον ἐστὶν αὐτῷ = he must be obeyed:
because 'I persuade one' = *πείθω τινά*, and 'I obey one' = *πείθομαί τινι*.

Obs. **Accusative of the Agent.** Usually, the agent after verbals in *-τέος* is put in the dative (§. 70.); but in Attic it is sometimes expressed by the accusative, which is anomalous indeed with respect to grammatical form, but in perfect correspondence to the thought, the force of the verbal being that of *δεῖ* with the accusative and following infinitive, as

(Plat. Gorg. p. 507. D.) *τὸν βουλόμενον . . . εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* i. e. *δεῖ διώκειν καὶ ἀσκεῖν* = whoever would be happy must seek after and cultivate moderation.

§. 81. **Dependent Infinitive.** *a.* In Homer, the infinitive stands as a descriptive accusative after all sorts of adjectives, as

θείειν ἀνέμοισιν ὅμοιοι = like the winds for running.

But in prose, this construction is usual only with adjectives denoting worthiness or fitness, and their contraries, as

Θεμιστοκλῆς ἱκανώτατος ἦν εἰπεῖν καὶ γνῶναι καὶ πρᾶξαι = Themistocles was in the highest degree capable of speech, resolution, and action.

b. After verbs, the infinitive is as common, and, in its force, as varied in Greek as in English. In particular it often denotes purpose, as

(Soph. Oed. Col. 12.) *μανθάνειν ἥκομεν ξένοι πρὸς ἀστῶν* = we strangers are come to learn of (you) citizens.

c. In the above examples, the subject of the infinitive is also the subject of the clause on which it depends; but that need not be, as

ὅ τε χρόνος βραχὺς ἀξίως διηγήσασθαι =
and the time is short for (one) worthily to recount.
τὴν πόλιν φυλάττειν αὐτοῖς παρεδώκαμεν =
we gave up to them the city (for them) to guard.

Hence the Greek infinitive active may often be translated by the English infinitive passive, as

καλὸς ὁρᾶν = fair to see, or to be seen.
θαυμάσιον εἰπεῖν = wonderful to tell, or to be told.
παρέχειν ἑαυτὸν ὥσπερ τέμνειν καὶ καίειν ἰατρῷ = to give one's self up to a physician (for him) to hack and cauterise, or to give one's self up to be hacked and cauterised by a physician.

In the English of these examples, the subject of the infinitive active is not, whereas the subject of the infinitive passive is the same as that of the verb or adjective on which the infinitive depends.

Hence also it is often indifferent whether the active or the passive infinitive be used in Greek. Thucydides (I. 138. 3.) uses *ἄξιος* with the infinitive active in the very same sense in which he uses it with the infinitive passive (II. 40. 1.)

τὴν πόλιν ἀξίαν εἶναι θαυμάζεσθαι = that the city is worthy to be admired.

After adjectives however, the infinitive active is more common than the infinitive passive.*

§. 82. **Government of Adverbs.** *a.* Adverbs derived from adjectives govern the case required by these adjectives, as

βουλεύεσθε ἀξίως τῆς πόλεως = devise counsels worthy of the state.
ὁμολογουμένως τῇ φύσει ζῆν = to live agreeably to nature.

b. The adverbs of adjuration, *νή* or *ναί*, used only in affirmative sentences, with or without *μά* to strengthen

* The Greek use of the infinitive in dependence on an adjective was imitated by the Roman poets: witness the *niveus videri*, and *impiger hostium turmas vexare* of Horace.

them; and *μά* itself, used without *ναί* when the adjuration is negative, take the accusative, as

μὰ τὸν Δία, οὐκ ἐρέω = No by Jove, I shall not tell.

c. All others, except *ἅμα, ἑξῆς, ἐφεξῆς*, which uniformly take the dative, govern the genitive: most of them denote *place*, *time*, or *repetition*, as

ποῦ γῆς; = *ubi terrarum?* = where in the world?
μέχρις οὗ, ἄχρις οὗ, ἕως οὗ = as far as, until,
πολλάκις τῆς ἡμέρας = many times a day,
λάθρα τῆς πόλεως = unknown to the state.

d. This also is the construction of the idiomatic phrases formed by adverbs with *ἔχω* (§. 74. Obs.), *ἥκω*, and *κεῖμαι*, as

οὐκ οἶδα παιδείας ὅπως ἔχει καὶ δικαιοσύνης = I don't know how he is in respect of culture and uprightness.
ὡς ποδῶν εἶχον = as fast as they could run.
εὖ ἥκειν χρημάτων = to be well off for money.
ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται = in regard to Italy and Sicily, Corcyra lies well for a coasting voyage.

Obs. **Variations.** *a*) The following are sometimes found with the dative, *ἄγχι, ἐγγύς, σχεδόν, ὁμοῦ, ἅλις*, as
ἐγγὺς τῆς πόλεως or *ἐγγὺς τῇ πόλει* = near the city.*

b) *Χάριν* and *κύκλῳ* (§. 51.) hesitate between the substantival and the prepositional constructions, as
ἐμὴν χάριν or *ἐμοῦ χάριν* = for my sake,
κύκλῳ δένδρου or *κύκλῳ δένδρον* = around a tree.

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* In English we say 'far *from*' but 'near *to*', because, in regarding distance as remote, our language contemplates a traveller going *from* a place, whereas, in regarding distance as near, it contemplates a traveller going *towards* a place. In Greek, the construction proper to the relation *from* may be preserved in both cases, as it always is in French, where 'near to' = 'près *de*', and 'far from' = 'loin *de*'. The Italians use every idiom possible with *presso*, 'presso $\left\{\begin{matrix} della \\ alla \\ la \end{matrix}\right\}$ torre' all meaning simply 'near the tower'.

In these instances, and in *δέμας* (poet.), *νόμον* (Plat.), *δίκην*, as in the Latin *instar*, which represents the meaning of the three words last mentioned, the noun is seen passing into the preposition, just as the English participle in *concerning*, *regarding*, *touching*, is seen passing into the same part of speech.

c) With *ἕνεκα*, the genitive is sometimes not causal, but that of concern, as

ἕνεκα τῶν ἑτέρων ἄστρων =
so far as the other heavenly bodies are concerned.

d) *Πλήν* as an improper preposition (§. 51.) takes the genitive; as a conjunction, it couples like cases, as

οὐκ ἔστιν ἄλλος πλὴν ἐγώ = it is no other than myself.

§. 83. **Government of Prepositions.** *a*. Prepositions, and even the same preposition in different meanings, govern different cases because of a correspondence between the relations expressed by the prepositions and by the case endings respectively. In their original local force (§. 51.), prepositions take the genitive, dative, or accusative, according as they denote the relation of *whence*, *where*, or *whither* (§. 11. a.). But when the relations of place are transferred to time and causality (§. 11. b.), the syntax of prepositions expressing these relations becomes difficult, yet not more difficult in Greek than in English.*

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* Take for instance *by* and *with*, both of which start from the same local idea viz. proximity, under the aspect of mere juxtaposition in the former, under that of consociation in the latter; it is very instructive to notice where they coincide, and where they differ in their derived applications, as follows:

By = near	as I have a cask of wine *by* me.
= along	„ I shall walk *by* the riverside.
= on	„ battles *by* sea and land,
= before	„ *by* this time the sun had risen.
= during	„ *by* the space of forty years,
= according to	„ *by* his own account he acted nobly.

Farther, *by* denotes

the agent,	„ the Iliad was written *by* Homer.
the instrument,	„ the cities were destroyed *by* fire.
the manner,	„ he entered *by* force.
distribution,	„ day *by* day, to sell *by* the pound,
adjuration,	„ No! *by* Heaven!

b. In a series of substantives, the preposition may be either repeated before every one, or prefixed only to the first: in poetry, however, it is sometimes omitted before the first, and placed before the second, as

(Eur. Hec. 146.) *ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς* = but go to the temples, go to the altars.

c. In Attic, especially in prose, the preposition before the antecedent is seldom repeated before the relative, as

(Xen. Symp. IV. 1.) *ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω* = „ in the time during which I hear you.

d. The eighteen Greek prepositions classified according to the cases they govern are

Governing the Gen. *ἀπό*, *ἐκ* or *ἐξ*, *ἀντί*, *πρό*.
„ „ Dat. *ἐν*, *σύν*.
„ „ Acc. *εἰς*.
„ „ Dat. and Acc. *ἀνά*.
„ „ Gen. and Acc. *διά*, *κατά*, *ὑπέρ*.
„ „ Gen., Dat. and Acc. *ἀμφί*, *περί*, *ἐπί*, *μετά*, *παρά*, *πρός*, *ὑπό*.

Obs. 1. *Ἀπό* and *ἐκ* or *ἐξ*.* These are thus distinguished,
ἀπό = from the surface or edge of a thing,
ἐξ = from the interior, i. e. out of.

With denotes
along with, „ I walked *with* him a mile.
among, „ *with* the ancients, suicide was not a crime.
immediately after, „ *with* this, he pointed to the stars.
on the side of, „ Fear not, I am *with* thee.
in opposition to, „ the Allies fought *with* the Russians.
the instrument, „ to write *with* pen and ink,
the manner, „ he acts *with* precipitation.

By resorting to nice distinctions, a still greater variety of meanings might be educed; but the above are unquestionable. Let them be compared with those of *παρά* and *μετά*, which, in respect to the local starting-point, are the Greek correspondents of 'by' and 'with' respectively.

* Latin *ab* and *ex*. The form *abs* is represented by the Homeric *ἄψ* = 'back'.

Hence, in respect of time, ἐκ denotes more immediate sequence, as
ἀπὸ δείπνου = after supper,
ἐκ δείπνου = immediately after supper.
The *from* of connexion as well as that of separation (§. 12.) can be expressed by both, as
οἱ ἀπὸ Πλάτωνος = Plato's disciples,
οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις ἐχρῶντο = those who were on the decks used javelins.
οἱ ἐκ τῶν νήσων κακοῦργοι = the island robbers,
οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον = those who were in the forum fled.
In the last example, many would call the use of ἐκ *proleptic*, i. e. due to the force of the following verb mentally anticipated.

Both ἀπό and ἐξ express *position away from*, but the latter in early writers chiefly, as
ἀπὸ θαλάσσης οἰκεῖν = to live far from the sea,
ἐκ βελέων = out of shot.
In the following example, motion *from* is with perfect accuracy expressed by the Greek, though not by the corresponding English phrase,
ἀφ' ἵππων μάχεσθαι = to fight *on* horseback.

In the case of both ἀπό and ἐξ, the local *whence* relation passes by like gradations into the causal, as
ἀπὸ τοῦ πάθους = because of the affliction,
ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον = and by them nothing of moment was accomplished.
ἐκ πατέρων φιλότητος = because of our father's friendship,
τὰ ἐντεταλμένα ἐκ τοῦ Μάγου = what was commanded by the Magus.

a. Ἐξ is used to denote change and dependence, as
ἄλλην ἐξ ἄλλης πόλεως ἀμειβόμενος = changing from one city to another,
φέρειν ἐκ τῶν ζωστήρων = to carry at the girdle,
πᾶς ἐκ Φοινίκων ἤρτητο ὁ ναυτικὸς στρατός = the whole naval armament depended on* the Phoenicians.

Obs. 2. Ἀντί and πρό (Latin, *ante, pro, prae*). Both ἀντί and πρό mean *before* locally; but ἀντί is properly used of things that match or correspond in some way, as the poles of a globe, or two

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* We say 'independent *of*', but 'dependent *on*' an irregularity which cannot be admitted into French, so long as the simple verb *pendre* = 'to hang' exists to preserve the etymological meaning of *dépendre*. The irregularity in English is an example of the law by which the loss of etymology, giving scope for the operation of new analogies, leads to changes of construction.

combatants, whereas *πρό* means simply *before*, as when we say that a cart is before the door. As objects, to be compared, must be brought into each other's presence, both are used in the comparative sense of 'in preference to'.

a. Ἀντί. Because *ἀντί* is properly used of things that match, it is to be preferred in expressing the comparative meanings 'instead of', 'in exchange or return for'. Hence the phrases *ἀνθ' οὗ*, *ἀνθ' ὧν* = 'in return for which' = 'wherefore' = 'because'.

χάριν σοι οἶδα ἀνθ' ὧν ἦλθες =
I thank you that you are come.

In entreaties, *ἀντί* = 'because of', as

ἀντὶ παίδων τῶνδε ἱκετεύομέν σε =
for the sake of these children we beseech you.

Ἀντί is not used of time.

b. Πρό is used of time as well as of place; and because it may be used of things that don't match, it can express 'in defence of', whereas *ἀντί* rather implies opposition, as clearly appears in many of its compounds (§. 85. Obs. 3.):

ὀλέσθαι πρὸ πόλεως = *pro patria mori.*

Πρό also denotes the internal cause, as

πρὸ χαρᾶς = *prae gaudio* = vor Freude = for joy.

In Homer and the tragedians, *πρό* is used to denote change, like *ἐξ*, as

γῆν πρὸ γῆς ἐλαύνομαι = I hurry forward from land to land.

Obs. 3. *Ἐν*, *ἐνί* poetic, *εἰν* and *εἰνί* Epic (Latin *in* with the ablative), and *σύν*, *ξύν* in old Attic, Doric, and Ionic (Latin *cum*), as denoting, the former position *in*, the latter joint position, i. e. *together with*, naturally take the dative, the case of the place *where*. Both are used of the *manner*, and of the *instrument*, as

ἐν τάχει = in haste, *σὺν τάχει* = with haste,
ὁρᾶσθαι ἐν ὀφθαλμοῖς = to see with the eyes,
σὺν δὲ νεφέεσσι κάλυψεν γαῖαν =
and with clouds he covered the earth.

a. Ἐν, when referring to place, is variously translated *in*, *at*, *on*, *among*, as the phrase may require. The use of *ἐν* in expressions of time, as *ἐν ᾧ* = 'whilst', is post-Homeric. Its use with moral states is frequent, as

ἐν ἡδονῇ μοί ἐστιν = it is pleasing to me.

b. Σύν is used neither of time nor of moral states. The local meaning *together with* passes naturally into various others according to the reference, as

σὺν θεῷ = with God's help,
σύν τινι μάχεσθαι = to fight on some one's side,
σὺν τῷ δικαίῳ τὴν ψῆφον τίθεσθαι =
to give one's vote according to justice.

Obs. 4. *Εἰς*, *ἐς* in Ionic and old Attic, and in the poets for the sake of the metre, (Latin *in* with the accusative) = 'to, into', appropriately takes the accusative, the case of the place *whither*. This preposition is said to occur with the dative in inscriptions. Certain it is that with the accusative it is sometimes used for *ἐν* with the dative, as (Herod. VII. 239.)

ἐς τὸ χρηστήριον τὸ ἐς Δελφοὺς ἀπέπεμψαν =
they sent to the oracle which is *at* Delphi.

This use of *εἰς* for *ἐν*, which is frequent in the N.T., and ultimately prevailed to the expulsion of *ἐν* altogether from the spoken language, points to one primitive, whence the Greeks obtained their two forms *ἐν* and *εἰς*, and the Romans their single form *in* with its twofold construction.

With the name of a person, *εἰς* has sometimes the force of the French *chez* with a verb of motion, 'to the house of'; but in this meaning, the genitive is more common, the accusative case being understood (§. 68.). When *motion to* has a hostile intent, *εἰς* = 'against'. One of the commonest uses of *εἰς* is to denote the *limit*, whether of place, or time, or number, or ability. This preposition however sometimes expresses a *point* of time, and *duration*; and with numbers *distribution*, as

εἰς τὴν τρίτην ὥραν = at the third hour,
εἰς ἐνιαυτόν = for a year, *εἰς ἑκατόν* = by hundreds.

Of metaphysical relations, it denotes generally *in respect of;* and more particularly the aim, and in the N. T. the *result*, as

φρόνιμος εἰς πάντα = prudent in every respect,
εἰς κέρδος τι δρᾶν = to do anything for gain,
(Rom. 1, 20.) *εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους* =
so that they are without excuse.

Obs. 5. *Ἀνά*. In the Epic and lyric poets, and in the choral songs of the tragedians, *ἀνά* = *on* is found with the dative, as

χρυσέῳ ἀνὰ σκήπτρῳ = on a golden staff.

Elsewhere, *ἀνά* governs the accusative, and in this regimen is opposed to *κατά** with the same case, the former meaning 'up through', the latter 'down through', as

ἀνὰ τὸν ποταμόν = up the river,
κατὰ τὸν ποταμόν = down the river.

Where however there is no actual motion up or down, these two meanings coincide in *along, throughout, according to*, as

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* Hence the adverbs *ἄνω*, *κάτω*, in relation to countries, denote, the former the interior, and the latter the coast. The force of *ἀνά* and *κατά* is well brought out in the Romaic word *ἀνακατόνω* = 'I turn upside down': *ἄνω κάτω* has the same meaning *adverbially* in classic Greek.

ἀνὰ or κατὰ στρατόν = throughout the army,
ἀνὰ or κατὰ τὸν πόλεμον = throughout the war,
ἀνὰ or κατὰ κράτος = strongly.

Ἀνά with numbers has a distributive force (§. 21. Obs. 1. a.), as
ἔστησαν ἀνὰ ἑκατόν = they stood in bodies of a hundred each.

Obs. 6. Διά, cognate with δύο = 'two', and with the Latin *dis*, means 'through the midst of', and governs the genitive and accusative, because motion *through* may be regarded with equal propriety as having a *whence* and a *whither*.

a. Διά with the genitive. The nature of the verb usually indicates whether διά denotes the space, local or temporal, passed through, or the term arrived at on the transition being completed, as

διὰ πολλοῦ (χρόνου) ἦλθε = '*after* a long time he came',
διὰ πολλοῦ ἐμάχοντο = 'they fought *during* a long time'.

The temporal *after* gave rise to the distributive force of διά, as

διὰ πέντε ἐτῶν, or διὰ πέμπτου ἔτους =
after five years, or the fifth year, i. e.
every five years, or every fifth year.

Most other uses of διά with the genitive may be explained by *through* in the sense of 'by means of', as

δι' ὀφθαλμῶν ὁρᾶν = to see with the eyes,
δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν =
by whom also he made the worlds,
διὰ βασιλέων πεφυκέναι = to be sprung from kings,
δι' ἐλέφαντος πεποιημένον = made of ivory,
διὰ τάχους = in haste = quickly,
δι' οὐδενὸς ποιεῖσθαι = to count for nothing.

The primitive local force of διά must be reverted to in the explanation of those phrases with εἶναι and γίγνεσθαι, sometimes also with ἰέναι, ἔχεσθαι, πορεύεσθαι, which abound in Herodotus and in Attic, denoting mental states. The mind is conceived of as passing *through* the state in question, as

διὰ φόβου εἶναι = to be in fear,
δι' ὀργῆς γίγνεσθαί τινι = to get into a rage with some one,
διὰ φιλίας ἰέναι τινί = to be on friendly terms with some one,
διὰ μάχης ἔρχεσθαί τινι = to fight with some one.

b. Διά with the accusative is found only in poetry in the sense of *through*, local, temporal, and instrumental. Its usual meaning with the accusative is causal, 'on account of', as

εἰ μὴ διὰ τοῦτον ἔφυγον ἄν = but for him, I should have fled.
διὰ τί; = why? διό = δι' ὅ = wherefore,
διότι = διὰ τοῦτο ὅτι = because that.

Obs. 7. *Κατά* (Obs. 5.). *a.* With the genitive, *κατά* means not only *down from*, but also *down to* or *on*, even *down against* implying hostility, as

βῆ δὲ κατ' Ὀλύμποιο καρήνων =
and he went down from the heights of Olympus.
κατὰ σκοποῦ τοξεύειν = to shoot at a mark,
οἱ κατὰ Δημοσθένους ἔπαινοι = the praises of Demosthenes,
λόγον κατά τινος ποιεῖσθαι =
to make a speech against some one.

In Attic, *κατά* is used with the genitive of the person or thing vowed or sworn *by*, sometimes also of the person or thing devoted, because, in the act of vowing or swearing, the hand is laid *down on* the person or thing in question.

b. With the accusative, *κατά* means *down along* with various modifications, as *throughout, according to, with respect to*, and even *with a view to*, which last meaning is especially frequent in Homer.

κατὰ γῆν τε καὶ θάλασσαν = over land and sea,
οὐ κατὰ Μιτραδάτην = not after the fashion of Mitradates,
κατὰ Σινώπην = in a line with Sinope,
πλάζεσθαι κατὰ λῃΐδα = to rove in search of booty.

Adverbial expressions generally, distributive ones in particular, are largely formed with *κατά* = 'with respect to', as

κατ' ἀρχάς	= at first,	*καθ' ὑπερβολήν*	= exceedingly,
κατὰ συντυχίην	= by chance,	*καθό, καθότι*	= inasmuch as,
κατὰ μῆνα	= monthly,	*καθ' ἡμέραν*	= daily,
κατ' ἄνδρα	= singly,	*ἓν καθ' ἕν*	= one by one.

Obs. 8. *Ὑπέρ* (super) has the same elements of sound and the same radical meaning as the English *over*.

a. With the genitive, *ὑπέρ* is used of both positon and motion *over;* hence metaphorically, *in behalf of, on account of*, and with the infinitive *for the purpose of*, as

ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος =
the sun travelling over us and our roofs,
μάχεσθαι ὑπὲρ τῆς πατρίδος = to fight for one's country,
ὑπὲρ πένθους ἀποθανεῖν = to die of grief,
ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου =
in order not to be ill-treated by Philip.

Ὑπέρ with the genitive also denotes position *beyond*, as

ἐν Κρήτῃ εὐρείῃ τηλοῦ ὑπὲρ πόντου =
in wide Crete far away beyond the sea.

b. With the accusative, *ὑπέρ* means sometimes, as with the genitive, position *beyond;* but its most common use is to denote the limit, whether of place, of time, of number, or of ability, as

ὑπὲρ Ἑλλήσποντον οἰκεῖν = to dwell beyond the Hellespont,
ὑπὲρ τριάκοντα ἔτη γεγονώς = beyond thirty years of age,
μεγέθει ὑπὲρ τοὺς ἄλλους = in size beyond the others,
ὑπὲρ ἡμᾶς τοὺς ἄλλους = *au-dessus de nous autres*, i. e. beyond our comprehension.

Ὑπέρ with the accusative also means *over and away*, as
ὑπὲρ ὦμον ἦλθ' ἀκωκή =
the point went over his shoulder and away.

Obs. 9. Ἀμφί and περί. These differ less in signification than in the extent to which they are used. Properly ἀμφί, connected with ἄμφω, means 'on both sides', and περί 'all round'; but this distinction is not maintained. Ἀμφί is mostly confined to the Ionic dialect and to poetry; it does not occur in the N. T., and is the only ancient preposition which has not survived in the modern dialect.

a. With the genitive, both are used of the local *about;* but in this sense περί is poetic and rare, ἀμφί post-Homeric. Both are used, and largely, of the metaphysical *about*, i. e. *concerning*, as

μάχεσθαι ἀμφὶ, περὶ πατρίδος = to fight for one's country.

Peculiar uses of περί with the genitive are to denote the *mental cause*, *superiority*, and *value*, the first two of these being almost confined to Homer, as

περὶ ἔριδος μάχεσθαι = to fight for very enmity,
περὶ πάντων ἔμμεναι ἄλλων = to surpass all others,
περὶ πολλοῦ ποιεῖσθαι, ἡγεῖσθαι = to esteem highly.

b. Ἀμφί with the dative is unknown in Attic prose; but elsewhere, it denotes a variety of local relations all implying nearness, as

στῆσαι τρίποδα ἀμφὶ πυρί = to put the kettle on the fire,
ἀμφὶ κλάδοις ἵζεσθαι = to sit among branches,
ἀμφὶ Νεμέᾳ = at the Nemean games.

In Pindar, ἀμφί with the dative is used also of *time* and of the *instrument*, as

ἀμφ' ἑνὶ ἁλίῳ = in one day,
θέλγει φρένας ἀμφί τε Λατοίδα σοφίᾳ =
soothes the mind by the art of Apollo.

Περί with the dative has the strictly local force of *around*, as

θώραξ περὶ τοῖς στέρνοις = a breastplate round the chest.

Both are used with the dative for the metaphysical *about*, i. e. *concerning*, and of the *mental cause*, as

ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διξὸς . . . λέγεται λόγος =
and about her death two reports are told,
θαῤῥεῖν περί τινι = to be of good cheer about something,
ἀμφὶ φόβῳ = for fear, περὶ χάρματι = for joy.

c. With the accusative, both mean *about* in the three senses of *near to in place, near to in amount*, and *concerning*, as

οἱ ἀμφὶ or περὶ Πλάτωνα = Plato and his disciples,
ἀμφὶ or περὶ τοὺς μυρίους = about ten thousand,
τὰ ἀμφὶ τὸν πόλεμον = the things which concern the war,
αἱ περὶ τὸ σῶμα ἡδοναί = the pleasures of the body.

In Pindar, ἀμφί with the accusative also means *during*, as

λοιπὸν ἀμφὶ βίοτον = for the rest of life.

Obs. 10. Ἐπί. The radical and prevailing force of this preposition is *on, upon;* but its uses are much more varied than those of its English equivalents.

a. With the genitive, ἐπί denotes the place *where*, and the time *when*, the latter with the names of persons more especially, as

ἐφ' ἵππων ὀχεῖσθαι = to ride on horseback,
ἐπ' εἰρήνης = in time of peace,
ἐπὶ Δαρείου = in time of Darius.

The original local meaning is traceable in the following examples:

εἶπαν ἐπ' ὅρκου = they said on oath,
ἐπὶ πολλῶν ἔστιν ἰδεῖν = in many things one may see,
οἱ ἐπὶ τῶν πραγμάτων = those at the head of affairs,
λέγειν ἐπί τινος = to speak on some subject,
καλεῖσθαι ἐπὶ πατρός = to be called after one's father,
λέγειν ἐπὶ δικαστῶν = to speak before the judges.

The relation *whither (on to)* is also expressed by ἐπί with the genitive, as

ἐπὶ Σάρδεων φεύγειν = to flee to Sardes.

Noticeable also is the military phrase

ἐπὶ τριῶν τετάχθαι = to be ranked three men deep.

b. With the dative, as with the genitive, ἐπί denotes chiefly the local *on*, often equivalent to *near*, as

ἐπὶ τῇ θαλάσσῃ οἰκεῖν = to dwell near the sea.

This nearness is then narrowed into position *behind*, which is in relation to time *after:* thence arise *addition* and *succession*, as

οἱ ἐπὶ πᾶσι τεταγμένοι = the rear of an army,
ἐπ' ἐξεργασμένοις = after all was over,
ἐπὶ τούτοις = besides,
φόνος ἐπὶ φόνῳ = murder on murder,
ἕκτῃ ἐπὶ δεκάτῃ = on the 16th.

The original local meaning is traceable in the following examples, in most of which the force of ἐπί is causal or instrumental:

οἱ ἐπὶ τοῖς πράγμασιν = those at the head of affairs,
κεκλῆσθαι ἐπί τινι = to be called after some one,
ἐπ' ἀργυρίῳ λέγειν = to speak for money,
ἐπὶ τούτοις = on these terms,

ἐπ᾽ οὐδενί = on no account,
οὐκ ἐπὶ κακῷ = not with a bad intention,
γελᾶν ἐπί τινι = to laugh at something,
ἐπὶ πείρᾳ = by way of experiment,
ἐπὶ κωκυτῷ = with wailing.

After verbs of motion, ἐπί with the dative means *against*, and with names of persons *in the power of*, as

ἐπί τινι ἱέναι βέλος = to dart a shaft at some one,
ἐπί τινι εἶναι = to be in some one's power.

c. Almost all the meanings of ἐπί with the accusative are immediately derivable from the strictly local one *on to:* such as, *against; over*, of which the temporal equivalent is *during; up to*, marking the limit of time and number; and *for*, marking that which one goes to fetch, as

στρατεύεσθαι ἐπὶ Λυδούς = to march against the Lydians,
ἀναβαίνειν ἐφ᾽ ἵππον = to mount on horseback,
πλεῖν ἐπὶ πόντον = to sail over the deep,
ἐπὶ πολλὰς ἡμέρας = during many days,
ἐπ᾽ ἠώ = until morning,
ἐπὶ τριηκόσια = up to three hundred,
ἐπὶ βοῦν ἴτω = let him go for an ox.

With the accusative, ἐπί forms the same sort of military phrase as with the genitive, and marks also authority *over*, a meaning more commonly expressed by it with the genitive or dative, as

ἐπὶ πολλοὺς τεταγμένοι = ranged many men deep,
ἐπὶ τοὺς πεζοὺς καθιστάναι τινά =
to set some one over the infantry.

Obs. 11. Μετά (German mit = with) seems to be connected with μέσος, and means primarily with all cases *in the midst*, as

μετὰ τῶν νεκρῶν = among the dead,
μετ᾽ ἀνδράσι = among men,
μετὰ χεῖρας ἔχειν = to have among one's hands, on hand.

a. With the genitive, μετά denotes *with*, less intimately however than σύν with the dative, and variously modified, as

μετὰ τοῦ νόμου διακινδυνεύειν = to encounter danger with, i. e. while acting in conformity with the law,
μετά τινος μάχεσθαι = to fight on some one's side,
μετ᾽ ἀρετῆς πρωτεύειν = to excel in virtue.

b. With the dative, μετά occurs only in poetry, chiefly Epic, and always in its primary sense.

c. With the accusative, μετά means *into the midst*, hence *after* in various senses, as in pursuit or quest, in time, in merit, in rank; and also in the sense of *according to*, as in the Scriptural phrase "after God's own heart",

ἀΐσσων μετὰ χῆνας = rushing in among geese,
βῆναι μετὰ Νέστορα = to go after Nestor, i. e. to join him,
πλεῖν μετὰ χαλκόν = to go after copper, i. e. to seek it,
μετὰ Σόλωνα οἰχόμενον = after Solon's departure,
κάλλιστος ἀνὴρ . . . μετ' ἀμύμονα Πηλείωνα =
the best man after the blameless son of Peleus,
μετὰ σὸν καὶ ἐμὸν κηρ = after your heart's desire and mine.

Obs. 12. *Παρά* has for its general primary meaning *beside;* and the modifications of this meaning, according as *μετά* is found with the genitive, the dative, or the accusative have been stated and exemplified in §. 11. a.

a. With the genitive, *παρά* sometimes denotes the agent after passive verbs, as

τὰ παρὰ τῆς τύχης δωρηθέντα = the gifts of fortune.

Only in a few poetic passages, is *παρά* found with the genitive in the sense of *at beside*, which belongs to the dative.

b. The proper local meaning of *παρά* with the dative, *at beside*, becomes the equivalent of the French *chez* = *at the house of*, and of the Latin *apud* with names of authors, as

παιδεύεσθαι παρά τινι = to be educated in some one's house,
παρὰ Πλάτωνι = in the writings of Plato.

c. The pregnant use of preposition (§. 84.) is illustrated by *παρά* with the accusative after verbs of rest, as

κοιμήσαντο παρὰ πρυμνήσια =
they (went and) slept beside the stern-cables.

The meanings of *παρά* with the accusative are twofold, according as they start from 'to beside and resting there', or 'to beside and away again'. From the former, come the meanings *along, by means of, throughout, during* (post-Homeric), and the force of *παρά* when denoting distribution and succession, as

παρὰ τὸν ποταμόν = along the river,
παρὰ τὴν ἑαυτοῦ ἀμέλειαν = by his own carelessness,
παρὰ τὸν πόλεμον = throughout, during the war,
παρὰ πέντε ναῦς = for every five ships,
πληγὴν παρὰ πληγήν = blow upon blow.

From the latter, come the meanings *beyond, contrary to, except*, as

παρ' ἐλπίδα = beyond, contrary to expectation,
παρὰ τέτταρας ψήφους μετέσχε τῆς πόλεως =
except four votes, he had the favour of the citizens.

The adverbial phrases *παρὰ μικρόν, παρὰ πολύ*, and the like, have two quite different meanings according as they are derived (*α*) from 'to beside and resting there', or (*β*) from 'to beside and away again', as

α { παρὰ σμικρὰ κεχώρηκε = has come to small issues,
  { παρ' οὐδὲν τίθεσθαι = to count for nothing,
β { παρὰ δ' ὀλίγον ἀπέφυγες = you only just escaped,
  { παρὰ μικρὸν ἦλθεν ἀποθανεῖν = he came within a little of dying.

Obs. 13. Πρός (προτί, ποτί in Homeric and Doric) is related to πρό, and has the same radical meaning *before* or *in front of*, modified into *motion from before* with the genitive, *rest before* with the dative, and *motion to before* with the accusative.

a. Motion *from before* arrested gives to πρός with the genitive the following meanings: *in presence of*, especially common in adjuration; *in the direction of*, i. e. *towards*, *against*, and *in favour of*, for position in front may be used for either offence or defence, as

πρὸς θεῶν = by (in presence of) the gods,
νῆσοι πρὸς Ἤλιδος = islands in the direction of Elis,
φυλακαὶ πρὸς Αἰθιόπων = garrisons against the Aethiopians,
εἶναι τρός τινος = to be on some one's side.

Motion *from before* not arrested represents the *whence* relation, which is applied to lineal descent, to what may be called moral descent, i. e. the congruity of actions with the character from which they proceed, to mechanical transmission from one to another, and hence to the means or agency by which anything is done, as

πρὸς μητρός = by the mother's side,
πρὸς δίκης ἐστίν = it is right,
τιμὴν πρὸς Ζηνὸς ἔχοντες = having honour from Jove,
πρὸς ἀλλήλοιν θανεῖν = to be killed by one another.

b. Πρός with the dative, besides its proper local meaning, *rest before*, variously developed into *in presence of*, *near to*, *at*, has also that of *in addition to*, as

πρὸς τούτοις = moreover.

c. The primary meaning of πρός with the accusative, *to before*, easily yields *against*, *towards* seldom used of time, *with a view to*, *with reference to*, *in consequence of*, *in comparison of*, as

μάχεσθαι πρός τινα = to fight against some one,
ἀποβλέπειν πρός τι = to look away towards something,
πρὸς σωτηρίαν = for safety,
τέλειος πρὸς ἀρετήν = perfect in virtue,
πρὸς τοῦτο τὸ κήρυγμα = in consequence of this proclamation,
πρὸς πάντας τοὺς ἄλλους = compared with all the others.

Obs. 14. Ὑπό (*sub*) = 'under'. *a.* With the genitive, properly *from under*, but also simply *under* — in which sense however the dative is more usual, except with verbs of hitting — *under the influence of*, and hence *by* with the agent, as

νεκρὸν ὑπ' Αἴαντος ἐρύειν = to drag the corpse from under Ajax,
τὸν βάλ' ὑπὸ γναθμοῖο = struck him under the jawbone,
ὑπὸ δέους = under the influence of fear,
ὑπ' αὐλοῦ χορεύειν = to dance to the flute,
πεπαιδευμένος ὑπό τινος = educated by some one.

b. Ὑπό with the dative means *under* locally, logically, and in respect of power, as

ὑπὸ ποσσί = under the feet,
τὰ ὑπὸ τῇ μουσικῇ = what comes under music,
ποιεῖν τι ὑπό τινι = to subdue something under somebody.

In Homer especially, *ὑπό* with the dative is often used of the agent, and, like *ὑπό* with the genitive in phrases like *ὑπ' αὐλοῦ χορεύειν*, it can denote the attendant circumstance.

c. Ὑπό with the accusative denotes *to beneath;* simply *under*, like *ὑπό* with the dative, locally, logically, and in respect of power; and in definitions of time *about*, sometimes also *during*, as

ὑπ' Ἴλιον ἦλθον =
they came to Troy (Troy being conceived of as lofty).
τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῷ =
to the god said to be under the earth,
ποιεῖν τι ὑπό τινα = to subdue something under some one,
ὑπὸ νύκτα = *sub noctem* = towards night-fall,
πάνθ' ὑπὸ μηνιθμόν = all through the wrath.

§. 84. **Pregnant Construction of Prepositions.** This occurs when prepositions are construed in connexion with a verb of motion as they logically ought to be in connexion with a verb of rest, or *vice versâ;* and this construction is called *pregnant*, because in the one case a verb of motion, and in the other a verb of rest is implied to account for the construction. The pregnant construction is said to be most common with *ἐν* and *εἰς*, but the more frequent interchange of these two prepositions may be due to their common origin (§. 83. Obs. 4.).

ἀπὸ τῆς ἐμῆς κεφαλῆς τὴν κεφαλὴν ἀναδήσω =
from my own head (taking it) I shall bind it on his.
ἐκ ποταμοῦ χρόα νίζετο =
(with water taken) from the river he washed his body.
**ἐν χερσί τινος τιθέναι τι* = to put something (into), (and let it remain) in some one's hands,

* Exactly so, we say in English, not only 'to put *into* a

ἐφάνη λῖς . . . εἰς ὁδόν =
a lion (stepped) into the road and appeared (there).
ἐπ' ἠπείροιο ἔρυσσαν =
drew the ships (to, and left them) on the land,
πέτονται ἐπ' ἄνθεσιν = fly (to, and settle) on flowers,
ἧσο παρ' αὐτόν = (go) to him, and sit (beside him).
ἰέναι παρὰ Τισσαφέρνει =
to go (to, and stay) with Tissaphernes,
ἑστάναι πρὸς κίονα =
to (go) to, and stand (beside) a pillar,
ποτὶ δὲ σκῆπτρον βάλε γαίῃ = and he threw his sceptre (to, and left it) in the ground.
φεύγειν ὑπό τινος = to flee (driven) by some one.

Obs. **Analogous Use of the Local Adverbs.** The same principle accounts for the confusion which pervades all language, more or less, in the use of local adverbs, as *where* for *whither*. Thus
(Soph. Trach. 40.) *κεῖνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε* =
and where he is gone, no one knows, i. e.
whither he is gone, and where he now is, no one knows,
the verb implying motion *to*, and the adverb rest *in* a place.
(Aristoph. Av. 8.) *ὅποι γῆς ἐσμέν* =
where we are, i. e. whither we have come and where we are
the adverb implying motion *to*, and the verb rest *in* a place. The pregnant use of local adverbs formed into a substantival phrase by the article (§. 6. c.) is also common, as
(Aristoph. Plut. 227.) *τοῦτο δὲ τὸ κρεάδιον τῶν ἔνδοθέν τις εἰσενεγκάτω λαβών* = but let some one of those (who are within come) from within, and take and carry in this bit of meat.

§. 85. **Prepositions in Composition.** *a*. In respect of syntax, verbs are the compounds chiefly to be considered; and it is worth noting that only prepositions *proper* (§. 51.) can be compounded with verbs of a primitive form. Whenever any other part of speech, even an improper preposition (§. 51.), is to be compounded with a verb, that verb assumes a derivative form, as if the compound had first existed as a noun or adjective. Thus

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person's hands', but also 'to put in his hands'; and in Latin, *ponere in manibus*.

(ὁμοῦ λέγω) ὁμολογέω from ὁμολογία,
(εὖ τυγχάνω) εὐτυχέω from εὐτυχής,
(νόμος τίθημι) νομοθετέω from νομοθέτης,
(μέτριος πάσχω) μετριοπαθέω from μετριοπαθής.

Tried by this classic usage, the word *telegram* is a barbarous formation; for

(ζῷον γράφω) ζωγραφέω from ζωγράφος, ζωγράφημα,
(τῆλε γράφω) τηλεγραφέω from τηλέγραφος, τηλεγράφημα.

b. The syntax of compound as of simple verbs depends on their meaning (see προορᾶν §. 74. Obs.). The distinction between a preposition as such, and a preposition in its original adverbial use (§. 51.) is of great importance in considering the syntax of compound verbs. Used adverbially, the preposition affects the syntax of the compound verb only when it not merely intensifies or slightly modifies, but changes the meaning of the simple one; used in its proper force as a preposition, it always takes the same case as it does out of composition.

Obs. 1. Ἀπό (adv.) = *off*, implies separation, and hence completion, as ἀποδίδωμι = 'I give back'; ἀπεργάζομαι = 'I work off, i. e. complete'.

Ἀπό (prep.) = *from*, as
πόσον ἀπέχω πόλεως; = how far am I from town?

Obs. 2. Ἐξ (adv.) = *out*, often implies completeness by the same analogy which accounts for the general meaning of *utmost*, the superlative of *out*, as ἐξοπλίζεσθαι = 'to furnish out', i. e. 'to thoroughly arm'; ἐκμανθάνειν = 'to learn thoroughly'.*

Ἐξ (prep.) = *out of;* but the following genitive is usually governed by ἐκ repeated out of composition, as
ἐκβῆναι ἐκ νεώς = to step out of a ship.

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* It is a fine instance of that caprice in language which now accepts and now rejects an analogy, that the verbs ἐκμανθάνω and ἀπομανθάνω have at length exchanged significations. In Ancient Greek

ἐκμανθάνω = I learn off,
ἀπομανθάνω = I unlearn i. e. forget;

in Modern Greek, exactly the reverse.

Obs. 3. *Ἀντί* (adv.) implies opposition and interchange, as
τῇ ἀληθείᾳ ἀντιλέγειν = to speak against the truth,
ἀνταδικεῖν ἀλλήλους = to retaliate on one another.

Ἀντί (prep.) = *instead of*, as
ἀντιτιθέναι τὴν ἐμπειρίαν τῆς μελέτης =
to put experience in the place of study.

Nouns and adjectives are formed with *ἀντί* denoting substitution and correspondence, as
ἀντιβασιλεύς = viceroy, *ἀντίθεος* = godlike,
ἀντίτυπος = answering to the die.

Obs. 4. *Πρό* (adv.) = *forwards* or *forth*, with the idea sometimes of publicity, and *beforehand*, as

προβαίνειν = to advance, *προειπεῖν* = to foretell,
προγράφειν = to proclaim in writing.

Πρό (prep.) = *in defence of*, and *over* in the sense of superiority, as

προκινδυνεύειν τοῦ πλήθους = to brave danger for the people,
προστατεῖν τῆς πόλεως = to be ruler over the city.

Nouns are formed with *πρό* denoting priority in place or rank, and publicity, as *πρόδομος* = 'entrance-hall', *πρόεδρος* = 'president', *πρόξενος* = public guest. Also adjectives, *πρό* denoting *forth*, priority, and intensity, as

πρὸ ὁδοῦ ἐγένοντο = they were forth or forward on the way,
πρόῤῥιζος = up by the roots, *πρόωρος* = untimely,
πρόπαν ἦμαρ = all day long, *προοῦδος* = departed.

Obs. 5. *Ἐν*. The kinship between *ἐν* and *εἰς* (§. 83. Obs. 4.) appears in the regimen of the verbs compounded with *ἐν*, which is sometimes the dative, and sometimes the accusative with or without *εἰς*. *Ἐμπίπτειν* is found in all the three ways. The proper local force of *ἐν* can generally be traced in the compound.

Adjectives formed with *ἐν* generally denote the possession of some characteristic, as
ἐνάκανθος = with thorns in it, i. e. thorny,
ἔννομος = with law in it, i. e. legal.
Sometimes however *ἐν* has the force of our adjectival termination — *ish*, as *ἔνσιμος* = 'flattish-nosed'.

Obs. 6. *Σύν* (adv.) = *together*, and hence *thoroughly*, as
συγκροτῆσαι τὼ χεῖρε = to clap the hands,
συγκρύπτω δέμας ὅπλοις = I cover over my body with armour.

Σύν (prep.) = *together with* takes in composition the dative of the cooperator, as
συγχαίρειν τινὶ τῶν γεγενημένων =
to congratulate some one on what has taken place.

Σύν compounded with cardinal numerals gives them a distributive meaning, as *σύνδυο* = 'two and two'.

Obs. 7. *Εἰς*. The compounds take the accussative, often with *εἰς* repeated before the noun; but *εἰσέρχεσθαι* and *εἰσιέναι* are also found with the personal dative, in the sense of *occurring to one's mind*, or of *encountering things external.*

Obs. 8. *Ἀνά* is always an adverb in composition, meaning *up*, from which its intensifying force is easily derived. One form of intensification is repetiton, *again;* and kindred with that is return, *back*, as

ἀναπηδᾶν = to jump up, *ἀναβοᾶν* = to cry aloud,
ἀναχωρεῖν = to return, *ἀναπετάννυμι* = I spread forth,
ἀναδιδάσκειν τὰ δράματα = to represent the dramas again.

Obs. 9. *Διά* is always an adverb in composition, with the radical meaning *through*, hence *thoroughly;* moreover *through* in one direction implies *division*, *through* in several directions, *dispersion*, as

διέρχεσθαι = to traverse, *διεργάζεσθαι* = to carry through,
διαιρεῖν = to divide, *διαδιδόναι* = to distribute.

The conception of duality suggested by *διά* appears strongly in some compounds, as *διάδω* = 'I sing with another', i. e. 'contend with him in singing'. The compounds of *διά* take the accusative except such as signify simply *difference*, which take the genitive, or difference with the accessory idea of *strife*, which take the dative.

In compound adjectives, the radical meaning of *διά* still appears, as *διάλευκος* = 'with white through', i. e. 'partly white'.

Obs. 10. *Κατά* (adv.) = *down*, the opposite of *ἀνά*,* has also an intensifying power, and in words denoting the return of exiles the force of *back*, as

καταπηδᾶν = to jump down, *καταφαγεῖν* = to eat up,
κατάγειν = to bring back an exile,
κατέρχεσθαι = to come back from exile.

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* All men nod *down* or *forwards* in assenting; but the ancient Greeks, like the modern, also nodded *up* or *back* in dissenting. Even the language of signs therefore has its dialects, an upward or backward movement of a Greek head being translated in the rest of Europe by a shake. Accordingly,

κατανεύω = I assent, *κατάφημι* = I affirm,
ἀνανεύω / *ἀπονεύω* = I dissent, *ἀπόφημι* = I deny.

The same *ἀπόφημι*, when *ἀπό* marks completeness (§. 85. Obs. 1.), means 'I speak out' i. e. 'declare plainly'.

Hence ἡ κάθοδος τῶν Ἡρακλειδῶν = 'the return of the Heraclidae'. The intensifying power of κατά is also shown when it converts an intransitive into a transitive verb, as

θρηνέω = I wail, καταθρηνέω = I *be*wail.

And the same appears in adjectives, as κατάπλεος, = 'quite full'.

Κατά (prep.) = *down against* in compound verbs of accusing and condemning (§. 75. Obs. d.) takes the genitive of the person. The same construction is found with καταγελᾶν, and καθυβρίζομαι.

Obs. 11. Ὑπέρ (adv.) = *over* in the sense of *exceedingly*, as

ὑπερμισεῖν = to hate beyond measure.

Ὑπέρ (prep.) = *over* in respect of place or superiority, and as meaning *in defence of*, takes the genitive in composition, as

ὑπερέχειν τι τῆς θαλάσσης =
to hold anything out above the sea,
ὑπερέχειν τινός = to surpass any one,
ὑπερμαχεῖν τινός = to fight for any one.

The adverbial meaning of ὑπέρ is frequent in adjectives.

Obs. 12. Ἀμφί (adv.) = *all round*, as

ἀμφιδέρκομαι = I look on all sides.

Ἀμφί (prep.) = *about*, in the sense of *for the sake of*, occurs in a very few verbs governing the genitive, as

ἀμφιμάχομαι, ἀμφιτρομέω τινός =
I fight, I tremble for some one.

With adjectives, the relation of ἀμφί to ἄμφω clearly appears, as ἀμφίστομος = 'double-tongued'.

Obs. 13. Περί (adv.) = *round*, *around*, *excessively* (Latin *per*), as

περιάγω = I lead round to the same point again,
περιβλέπω = I look around,
περιαλγῶ = I am in exceeding great pain,
περιτοξεύω = I shoot an arrow beyond some one.

Περί (prep.) = *before* in quality (Latin *prae*) takes the genitive, as

περιγιγνόμεθα τῶν ἄλλων = we are superior to the rest.

The adverbial περί = Latin *per*, is common in compound adjectives.

Obs. 14. Ἐπί (adv.) = *on* implying accumulation, repetition and succession, as

ἐπιμανθάνειν = to learn in addition,
ἐπιβλαστάνειν = to sprout anew,
οἱ ἐπιγιγνόμενοι = they who are coming after.

The adverbial ἐπί is much used to intensify the meaning of verbs: compare αἴρω and ἐπαίρω, κρατέω and ἐπικρατέω.

Ἐπί (prep.) = *on* in a great variety of uses, as *rest on; motion on*, i. e. *over; motion on to*, i. e. *against*; *position behind*, that

which is placed behind being thought of as leaning *on* what stands before it. In this last sense, and generally also in the sense of *against*, *ἐπί* takes the dative: in the other senses, it takes sometimes the dative, sometimes the accusative; and with both cases *ἐπί* is often repeated:

ἐπιτάττειν τοὺς μισθοφόρους τῇ φάλαγγι =
to mass the mercenaries behind the phalanx.

Obs. 15. *Μετά* (adv.) = *reversely*, implying change (Latin *trans*): *μεταμόρφωσις* = *transformatio*. This meaning is derivable from the original one, *in the middle*, by supposing motion there; for a person remaining in the middle would yet, by moving round his own axis, have his position changed in regard to surrounding objects. Compare *τρέπω*, and *μετατρέπω*, *νοέω* and *μετανοέω*. Even *μεθίημι* = 'I let off, implies a change of condition.

Μετά (prep.) = *between*, but only in nouns and adjectives, *among*, *along with*, *into the midst of*, hence *after* as in pursuit:

μεταίχμιον = the space between two armies,
ἀθανάτοισι μετεῖναι = to be among immortals,
μεταμέλπεσθαί τινι = to dance or sing with any one,
μετέχειν τινός τινι* = to share in something with somebody,
μετέρχεσθαί τινα = to go after some one.

Obs. 16. *Παρά* (adv.) = *aside* implying change generally, and change for the worse in particular, *amiss*, as

παραπλάσσειν = to transform,
παρασπονδεῖν = to violate a treaty,
παρερμηνεύειν = to misinterpret.

Παρά (prep.) = *beside*, takes the dative; *to beside and away*, i. e. *past* or *beyond*, the accusative, as

παρακαθῆσθαί τινι = to sit beside any one,
παραπλεῖν τόπον = to sail by a place,
παραβαίνειν νόμον = to transgress the law.

Obs. 17. *Πρός* may be regarded as always a preposition in composition, implying *motion to* or *addition to*, and governing the dative, except indeed sometimes in the former sense with places, as

προσέρχεσθαι Σωκράτει = to go to Socrates as a teacher,
προσιέναι δόμους = to approach the house,
προσλαμβάνειν τὸ ἀναίσχυντον τῇ συμφορᾷ =
to get shame besides disaster.

Obs. 18. *Ὑπό* (adv.) = *underneath*, *underhand*, as

ὑποδέω = I shoe, *ὑπόχρυσος* = gold beneath,
ὑπέξειμι = I steal forth, as in a sortie.

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* The genitive which attends verbs of *participation* is partitive (§. 13. a.), and is not governed by *μετά* in composition.

Ὑπό (prep.) = *under*, used both of locality and of rank, and commonly with the dative, except when motion *to beneath* is implied, in which case the accusative is used, as

ὑπογράφειν στήλῃ = to write at the bottom of a slab,
ὑποβάλλειν ἐχθροῖς ἑμαυτόν = to put myself under the foe,
ὑπῆλθε θάμνους = he went beneath the bushes.

With adjectives, *ὑπό* is the most common equivalent of the English termination *-ish*, and is in this sense the opposite of *κατα* (§. 85. Obs. 10.), as

ὑπόλευκος = whitish, *ὑπόπικρος* = bitterish.

§. 86. **Conjunctions.** Those which coordinate (§. 52.) connect for the most part like cases and moods. Those which subordinate (§. 59.) connect clauses only; and for the most part, the verb in the clause subordinated is of the Subjunctive or Optative Group, whilst that of the principal clause is of the Indicative Mood.

a. Compounds of *ἄν*. All conjunctions containing *ἄν*, whether *ἄν* has coalesced as in *ἐάν*, *ὅταν*, or remains separate as in *ἕως ἄν*, take forms of the Subjunctive Group. On the other hand, these same conjunctions without *ἄν*, i. e. *εἰ*, *ὅτε*, *ἕως* take Indicative and Optative forms. In the Ionic and Doric poets, *εἰ* is found with forms of the Subjunctive Group; but in Attic, this usage occurs only in the choral odes and archaic phraseology of the law (Madv. §. 125. Rem. 2.).

b. Final Conjunctions. When used in the proper sense, *in order that*, to denote a purpose, *ὡς*, *ὅπως*, *ἵνα*, and the Epic *ὄφρα* require forms of the Subjunctive or of the Optative Group according as the principal verb is in an unaugmented or an augmented tense of the Indicative. In the same sense, they are found also with the future Indicative* (§. 35. Obs. 2.); but in this con-

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* With the future Indicative, *ὅπως* also means *on condition that*, as (Soph. Oed. T. 1518.)

γῆς μ' ὅπως πέμψεις ἄποικον =
on condition that you send me from the land a banished man.

struction, there seems to be a mingling of two kindred aspects viz. purpose and result.

c. Consequential Conjunctions. An *actual* consequence or result is expressed by ὥστε, rarely ὡς, with the Indicative; a *conditional* result, by ὥστε with the potential ἄν and some tense of the Indicative, Optative, or Infinitive, or by ὥστε with the Optative alone; an *expected* result, by ὥστε with the Infinitive*, but very often, through λιτότης, an actual result also is thus expressed; an *impossible* or *unfulfilled* result, by the final conjunctions ὡς, ὅπως, ἵνα with augmented tenses of the Indicative. Of all these, only the first form expressing an actual result is negatived by οὐ, the others, expressing what belongs to the realm not of fact but of conception, are negatived by μή.

Ἄργος ἀνδρῶν ἐχηρώθη οὕτως, ὥστε οἱ δοῦλοι ἔσχον πάντα τὰ πρήγματα = Argos was so bereft of its male citizens, that the slaves had all business (in their hands) — *actual* result.

εἴ τις χρῷτο τῷ ἀργυρίῳ ὥστε . . . κάκιον τὸ σῶμα ἔχοι, κ. τ. λ. = if any one should use money, so that his body should be the worse for it &c.— *conditional* result.

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* With the Infinitive, ὥστε too sometimes means *on condition that*, as we say, *so always that;* and after comparatives, it introduces that which is incommensurable with what precedes, as

(Dem. p. 68. 11.) ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ = they being allowed to rule over the other Greeks, on condition that they themselves be subject to the king.

(Herod. III. 14. 42.) ὦ παῖ Κύρου, τὰ μὲν οἰκήϊα ἦν μέζω κακὰ, ἢ ὥστε ἀνακλαίειν = O son of Cyrus, these domestic ills were too great for loud lamentation.

Kindred to this last usage, is that of ὥστε μή in the following passage (Soph. Phil. 340.)

οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σὰ . . . ἀλγήματα, ὥστε μὴ τὰ τῶν πέλας στένειν = I think you have troubles enough of your own to deplore, *without* lamenting those of your neighbours.

οὕτως ἄφρων ἦν ὥστε μηδὲ βούλεσθαι ἐγκρατὴς ἑαυτοῦ γενέσθαι = he was so senseless as not even to wish to become master of himself — *expected* or *actual* result.

(Soph. Oed. T. 1387.) *ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν πηγῆς δι' ὤτων φραγμὸς, οὐκ ἂν ἐσχόμην τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας, ἵν' ἦν τυφλός τε καὶ κλύων μηδέν* = but, were stoppage possible of that fountain of hearing by the ear, which is still open, I should not refrain from closing up this wretched body of mine, so that I might be both blind and deaf — *impossible* result.

§. 87. **Interjections.** Interjections are frequently used without any regimen at all, as

ἆ, ἆ, μηδαμῶς, μὴ πρὸς θεῶν βέλος ἀφῇς = take care, take care, no, for the gods' sake, on no account let fly the dart.

The interjection *ὦ*, when simply vocative, takes of course the vocative case; but when the interjections are outcries of passion, they take the genitive of that *whence* the passion has arisen, i. e. the causal genitive (§. 13. Obs. 3.), as

(Eur. Hip. 366.) *ὦ τάλαινα τῶν δ' ἀλγέων* =
Oh wretched me, on account of these woes!
(Aristoph. Av. 1131.) *ὦ Πόσειδον τοῦ μάκρους* =
Oh Neptune, what a length!
ὦ τῆς μωρίας = O, the folly!
οἴμοι τῶν κακῶν = Alas, the ills!

Οἴμοι τὰ κακά is also found, the ills being regarded as the *object* on which grief is spent, rather than the source whence grief arises.

When the vocative is accompanied by an adjective, *ὦ* generally precedes both, the more emphatic of the two immediately following it, as *ὦ καλοὶ παῖδες, ὦ φάος ἁγνόν*. In this latter example, *φάος* precedes, because

light is worshipped as light, the opposite of darkness, and *ἁγνόν* = 'pure' is a mere ascription of praise. A form of adjuration may also stand between *ὦ* and the vocative, as

ὦ πρὸς Διὸς Μέλιτε = Oh, by Jove, Melitus!

Sometimes, mostly in Epic, *ὦ* stands between the vocative and the accompanying adjective, either of which may occupy the first place.

PART III. SYNTAX OF SENTENCES.

§. 88. **Order of Words in a Sentence.** *a*. The logical order of collocation is the same in Greek as in English, i. e. the subject, with all that belongs to it, stands first, and then the predicate, with all that belongs to it. The emphatic positions in a sentence being the beginning and end, particularly the former (except in a flight of oratory, where the concluding words are often the most emphatic of all), this order is often inverted even in English, for the purpose of conveying not only the thought but the mode of its conception; in other words, for the purpose of expressing not only the logical but also the rhetorical element. Thus, we perceive a difference between "Great is Diana of the Ephesians", and "Diana of the Ephesians is great". These sentences differ only in collocation; yet the latter is merely a proposition, while the former is an outcry of passion as well. The logical order is wrongly called *natural* as opposed to a rhetorical inversion of it; because an outburst of passion is as truly within the domain of nature, as is the utterance of a thought. How natural in the circumstances is the inversion of the logical order in the authorised version of Acts. 3. 6.

Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι =
Silver and gold have I none.

In the Greek here, the logical order happens to be rhetorical also.

b. In English however, as in all languages where the declinable parts of speech have a limited inflexion, the power of varying the collocation of words in a sentence is comparatively small: juxtaposition, and *set*

forms of collocation are necessarily resorted to for the purpose of shewing how the words are related to one another. Thus "you love the children", differs from "the children love you" only in collocation; yet these sentences express two different thoughts, and the collocation could not be changed in either case without damage to the meaning. But in Greek, σὺ ἀγαπᾷς τὰ τέκνα, and τὰ τέκνα σὲ ἀγαπῶσι, may be collocated anyhow, and will always mean respectively the same thing, with the same clearness, simply because the terminations of the Greek pronoun and verb are different for different cases and persons. In like manner, correspondence of case-ending shewed the Greeks that two words, though distant from each other in a sentence, referred to the same thing, whereas our only resource in English, to denote this community of reference, is juxtaposition. Freed in this way, to so great an extent, from set forms, the *animus loquentis* was the chief element determining the arrangement of words in Greek composition; and their apparent dislocation is usually seen to be effective collocation, when the reader enters into the spirit of his author.*

Obs. 1. **Details of the Logical Order.** In the logical order, the subject stands first and the predicate last, whatever is in apposition to the subject being *appended* to it, and whatever words belong to the predicate being *prefixed* to it, in an order dictated by the intimacy of their connexion with the predicate, as

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* The student may aid his conceptions in this matter by trying in how many ways, according to the *animus loquentis*, he can collocate a sentence of ordinary English. Thus, 'I have been so engaged today writing letters, that I could not attend the committee', is the logical order; but, if the *day* were important, as in the case of a man who had not missed a day till this one, he would say '*Today* I have been &c.'; if again he wanted to make the *reason* of his non-attendance prominent, he would begin '*So engaged* have I been &c.'; and again, if he had been annoyed by the particular *mode* of his occupation, he might, in the impotence of English to completely invert the sentence, betake himself to repetition, and say '*Letters, letters*, I have been so engaged to-day writing letters &c.'.

οἱ Ἕλληνες οἱ ἄτρομοι ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν = the Greeks, dauntless fellows, conquered the Persians at Marathon on this day.

The *immediate* object of the predicate *immediately* precedes it, and the circumstance of *place* is nearer the predicate than that of *time*. When a verb governs two cases, the accusative, being the immediate object, stands next the predicate; and when the two cases are two accusatives, that of the thing stands nearer than that of the person, as

τὸν παῖδα τὴν γραμματικὴν διδάσκω =
I teach the boy grammar.

In Greek as in English, adverbs usually stand close beside the words whose meaning they affect.

Subordinate clauses do the work of substantives, adjectives, or adverbs, and are classified accordingly (§. 1. Obs. 4.). Hence they occupy in a compound sentence whatever place belongs to the part of speech they represent. E. G. a relative clause, being adjectival in function, takes the place of the adjective, immediately after the noun to which it relates; and a declarative clause, being substantival in function, takes the place of the substantival object, immediately after the *verbum declarandi* on which it depends, as

οἱ δ' ἔλεγον ὅτι ἄρκτοι πολλοὺς ἤδη διέφθειραν =
and they said that bears had already destroyed many.

If for οἱ δ' ἔλεγον were substituted ἐλέγετο, the declarative clause would then be the subject to ἐλέγετο, and would still follow it.

Obs. 2. **Forms of Rhetorical Collocation.** In Homer, the sentences are as short, and the style as simple as in an English ballad,* because Homer was a minstrel of the people; but in laboured compositions, especially in those prepared with a special view to the highly educated and critical, artificial forms of collocation were used for effect. For reasons already mentioned (§. 88. b.), these can seldom be imitated in English.

a. Hyperbaton, of which emphasis is the effect, consists in the separation of words that belong to each other, and therefore usually stand together, as of the noun and its adjective:

(Il. II. 483.) ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν =
illustrious and eminent among many heroes.

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* Adherence to the simplicity and order of common discourse is one main reason why the historical portions of the New Testament are so intelligible to us; another is the more frequent indication of case-relations by means of prepositions; and a third is the more frequent indication of the verbal subject and object by means of pronouns than is usual in classical Greek (§. 24. a.).

Comparatives are often so separated from such words as *πολύ*, *πολλῷ* used to strengthen them.

b. Chiasmus, named with reference to the letter X, has the same effect as hyperbaton, but consists in the collocation of four words or clauses so as to exhibit a correspondence among them crosswise, i. e. a correspondence between the first and fourth, and again between the second and third, as

πολλάκις ἡδονὴ βραχεῖα μακραν τίκτει λύπην = brief pleasure often begets long grief.

This one example illustrates both chiasmus and hyperbaton.

Obs. 3. **Words never First.** No indefinite, whether declinable as *τις*, or indeclinable as *ποτέ*, can begin a sentence: neither can any of the following particles, *ἄρα*, *αὖ*, *γάρ*, *μέν*, *δέ*, *δή*, *νύν*, *οὖν*, *τέ*, *τοί*, *τοίνυν*, which generally stand after the first or second word of the sentence. To these add *ἄν* potential (§. 49. Obs. 1.).

§. 89. **Declarative Clauses** i. e. clauses depending on a verb *sentiendi vel declarandi.*

a. The three ways of framing such clauses in Greek, viz.

α. by *ὅτι*, *ὡς* with a finite verb,

β. by the Infinitive with or without an accusative,

γ. by a participle agreeing with the subject or object of the principal verb,

have been already (§. 1. Obs. 5. §. 46. Obs. a.) illustrated. So truly are these three constructions equivalent that they are sometimes interchanged, as (Thuc. III. 3. 3.)

ἐσηγγέλθη γὰρ αὐτοῖς ὡς εἴη Ἀπόλλωνος . . . ἑορτὴ, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσιν, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν ἄφνω = and it was told them *that there was* a festival of Apollo which the Mytilenæans celebrated in mass, and *that there was* a chance, if they made haste, of falling suddenly upon them.

b. In respect of declarative clauses formed with the finite verb, *ὡς*, as compared with *ὅτι* rather implies hesitation. As in English *that* is often omitted before the declarative clause, so in Greek *ὅτι*, *ὡς* sometimes, as (Herod. IV. 135. 9.)

προφάσιος τῆσδε δηλαδὴ, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθῃσι = under the following pretext viz. (that) he was going to attack the Scythians with the flower of his army.

When the *verbum declarandi* is passive, *ὅτι* may be avoided by substituting the personal for the impersonal construction, as (Xen. Cyr. I. 2. 1.)

Φῦναι ὁ Κῦρος λέγεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων, εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος = Cyrus is even yet said by the barbarians to have been most handsome in person and most humane in soul,

where *φῦναι ὁ Κῦρος λέγεται* = *λέγεται ὅτι πέφυκεν ὁ Κῦρος*.

c. The real subject of the declarative clause often appears not as such, but as the object of the preceding *verbum sentiendi vel declarandi;* and great compactness is obtained by this idiom, which is called *Antiptosis*, as (Luke VI. 34.)

οἶδά σε τίς εἶ = I know thee who thou art.

ᾔσθετο τό τε Μένωνος στράτευμα, ὅτι ἤδη ἐν Κιλικίᾳ ἦν = and he perceived Menon's army, that it was already in Cilicia.

καί μοι τὸν υἱὸν εἰπὲ εἰ μεμάθηκε τὴν τέχνην = and tell me whether my son has learned the craft.

In this last example, the preservation of the Greek order in English is impossible, unless indeed *τὸν υἱόν* be translated not strictly as the direct object of *εἰπέ*, but as loosely introduced, according to the colloquial style, to mark the principal object of thought or discourse; in which case, the Greek can be imitated in English thus, 'and as for my son, say whether &c.' So (Aristoph. Nub. 1113.)

τοὺς κριτὰς ἃ κερδαίνουσι βουλόμεσθ' ὑμῖν φράσαι = *as for the judges*, what they get, we want to tell you.

§. 90. **Final Clauses.** *a.* When expressed by a conjunction and the finite verb, final clauses are introduced

by ὡς, ὅπως, ἵνα, and the Epic ὄφρα, all = *in order that*, and forms of the Subjunctive Group or of the Optative according to the law for the sequence of tenses (§. 40.), as

γράφω ἵνα μάθῃ = *scribo ut discat*,
ἔγραψα ἵνα μάθοι = *scripsi ut disceret*.

But in process of time, forms of the Subjunctive Group gradually replaced those of the Optative till, as in the Greek of the New Testament (§. 40. Obs. 2. b.), the Optative forms became obsolete in this connexion. Moreover, both the forms of the Subjunctive Group and those of the Optative are replaced by the future Indicative even in classic Greek, after ὡς, ὅπως often, sometimes also after ἵνα and the Epic ὄφρα, as

(Hom. Il. XVII. 452.) Ὄφρα καὶ Αὐτομέδοντα σαώσετον ἐκ πολέμοιο = *That ye may rescue* Automedon too from the war.

(Xen. Cyr. I. 3.) Κέλευσον καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα κἀγὼ . . . ἀναπτήσομαι σὲ, ἢν δύνωμαι = bid him hand the cup to me also, *that I too may win your favour*, if I can.

b. Final clauses after verbs of *motion* are also expressed by the relative pronoun with the same forms of the finite verb as are used with conjunctions; but after the relative pronoun forms of the Subjunctive Group are extremely rare, whereas the future Indicative is very common as a substitute both for the forms of the Subjunctive Group, and for those of the Optative, as

(Thuc. VII. 25. 1.) καὶ αὐτῶν μία μὲν ἐς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα οἵπερ τά τε σφέτερα φράσωσιν κ. τ. λ. = and one of them (the ships) went to the Peloponnesus, conveying ambassadors *who should* both *declare* the state of their own affairs &c.

(Eur. Iph. T. 1177.) καὶ πόλει πέμψον τιν' ὅστις σημανεῖ = and send some one to the city *who shall* (*who may*, *that he may*) *give notice*.

(Demosth. *De F. Leg.* §. 180.) *κήρυκα προαπεστείλατε ὅστις ἡμῖν σπείσεται* = ye sent a herald before us *who should make a truce* for us.

c. Sometimes a purpose is expressed by the genitive of the article with the Infinitive (§. 13. Obs. 3. b.); and not unfrequently, with or without ὡς, by the Infinitive alone or by the future participle, as

ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ λῃστὰς κακουργεῖν τὴν Εὔβοιαν = and Atalanta too was fortified, that robbers might not commit depredations in Euboea.

ἦλθεν ἀδικεῖν
ἦλθεν ἀδικήσων } = he came to perpetrate wrong.

§. 91. **Relative Clauses.** Owing to the participial wealth of the Greek verb, relative clauses are by no means so frequent in Greek as in Latin. In this respect indeed, there is more than difference, there is opposition between the two languages. Whereas Latin writers delight to repeat *qui*, often superseding thereby the use of a copulative conjunction, the Greek relative is not repeated in successive clauses, even when a change of construction would necessitate a change in its case (§. 67. Obs. 3. a.).

a. The relative with ἄν (§. 29.) uniformly takes a form of the Subjunctive Group; but when alone, except sometimes in final clauses (§. 90. b.), the relative takes the Indicative, whatever tense the meaning may require; and it does so, contrary to the analogy of Latin, even when it introduces a reason, as (Aristoph. Nub. 1377.)

Οὔκουν δικαίως (σὲ ἐπέτριβον) ὅστις οὐκ Εὐριπίδην ἐπαινεῖς; = Did I not (beat thee) justly who i. e. *inasmuch as thou* praisest not Euripides? (*qui E. non laudes.*)

b. The relatives οἷος, ὅσος, kindred in force to ὥστε (§. 86. c.), are generally followed by the Infinitive, as (Soph. Oed. T. 1295.)

Θέαμα δ' εἰσόψει τάχα τοιοῦτον οἷον καὶ στυγοῦντ' ἐποικτίσαι = and thou shalt speedily see a sight *such as would draw pity* even from an enemy.

Obs. **Comparative Sentences.** These are expressed by relative adverbs, which are really conjunctions, and their demonstrative correlates (§. 49. Obs. 4.), viz. by

ὡς, ὥστε, ὥσπερ / ὅπως, Epic ἠΰτε } ... οὕτως, ὧδε, ὥς = as ... so.

The verb in comparative sentences is never Optative, is sometimes of the Subjunctive Group, but most commonly in the Indicative, as

(Il. II. 474.) *ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν, ὥς κ. τ. λ.* = *as* goatherds *may* easily *divide* their numerous flocks, after they have been mingled in the pasture, *so* &c.

(Il. XV. 383.) *ὥστε μέγα κῦμα θαλάσσης ... νηὸς ὑπὲρ τοίχων καταβήσεται ... ὥς κ. τ. λ.* = *as* a great wave of the sea *shall dash* over a ship's bulwarks, *so* &c.

The English *the ... the* in a parallelism of comparatives, for which superlatives are sometimes substituted in Greek, is rendered by *ὅσῳ ... τοσούτῳ*, i. e. by a relative word and its demonstrative correlate, as (Thuc. VIII. 84. 1.)

ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ... οἱ ναῦται, τοσούτῳ καὶ θρασύτατα ... τὸν μισθὸν ἀπῄτουν = *the* more free the sailors were, *the* more boldly they demanded their pay.

§. 92. **Temporal Clauses.** How time is marked by the Greek participles has been already (§. 46. a.) pointed out. By other parts of the verb,

a. Time *when* is marked by

ὅτε, Epic εὖτε, ὁπότε, ὡς / ὥσπερ, ὅκως in Herodotus, / ὅπως in Attic poetry, ἡνίκα, } with the Indicative, as

ὅτε ἐσάλπιγξεν, ἤρξαντο τῆς μάχης =
when the trumpet sounded, they began the battle.

b. Time *whenever* is marked, in reference to past events, by ὅτε, ὁπότε, ὡς, ὅπως, εἴ που, with the Optative (§. 40. Obs. 1. b.), as

τὸν Πλάτωνα ἤκουεν, ὁπότε ἐν' Αθήναις διατρίβοι =
he used to attend Plato, *whenever he stayed* in Athens.

εἴ που ἐξελαύνοι, περιῆγε τὸν Κῦρον = *whenever he went out riding*, he used to take Cyrus with him.

In reference to present and future events, by

ὅταν, ὁπόταν, ὡς ἄν, ὅπως ἄν, ἐπήν later ἐπάν, Ionic ἐπεάν, ἐπειδάν, } with the Subjunctive Group, as

τότε δὴ, ὅταν ἃ χρὴ ποιῇς, εὐτυχεῖς = then truly, *whenever you do* what you ought, are you happy.

c. Time *whilst*, merely as time, is marked by

ἐν ᾧ, ἕως, ὄφρα in poetry, with the Indicative,

but when the connexion of cause and effect underlies the notion of present or future time, and the whole interval, not a mere point in it, is meant, by

ἕως ἄν with the Subjunctive Group.

Compare

χρησμοὺς ἔνεγκε, ἕως καθεύδει =
bring forth the oracles, *whilst he is asleep*,
σιωπᾶτε, ἕως ἂν καθεύδῃ = hold your peace, *whilst* (i. e. *as long as*, and *because*) *he is asleep*.

d. Time *until that* is marked, in reference to past events, by

ἕως, ἕως οὗ, τέως in post-Homeric Epic writers and sometimes in Attic prose, εἰς ὅ, ἕστε, μέχρις οὗ, ἄχρις οὗ, μέχρι, ἄχρι and ὄφρα in poetry; and after negative clauses πρίν, πρὶν ἤ, πρὶν ἢ ὅτε, } with the Indicative, as

τὸν φίλον ἐφύλαξα, ἕως ἀπέθανεν =
I tended my friend, *till he died*,
οὐ πρότερον* ἀνωλόλυξε, πρὶν ἢ ἠδικήθη =
he did not cry out, *till he was hurt*.

After negative clauses, πρίν may also be used with the Infinitive, as

οὐ πρότερον ἐσάλπιγξε, πρὶν σὲ κελεῦσαι =
the trumpet was not sounded *till you gave the order*.

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* A pleonastic πρότερον or πρόσθεν is exceedingly common.

In reference to future events, by

ἕως ἄν, ἔστ' ἄν, ὄφρ' ἄν in poetry, Epic εἰσόκε, μέχρις ἄν, ἄχρις ἄν in poetry; and after negative clauses πρὶν ἄν, } with the Subjunctive Group, as

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου = *till I make* thine enemies thy footstool,

οὐχὶ παύσομαι πρὶν ἄν σὲ τῶν σῶν κύριον στήσω τέκνων = I shall not cease *till I make* you possessor of your own children.

After negative clauses, πρὶν ἄν may also be used with the Infinitive; and very frequently ἄν is omitted.

e. Time *before that* after negative clauses is the same as time *until that* just treated of. After positive clauses, time *before that* is marked, in reference to past events, by

πρίν, πρὶν ἤ, πρὶν ἢ ὅτε with the Indicative } , as
πρίν, πρὶν ἤ with the Infinitive }

ἀνωλόλυξε πρίν γ' ὁρᾷ κατὰ στόμα χωροῦντα λευκὸν ἀφρόν = lifted up her voice, *before* at any rate *she saw* white foam playing about her mouth.

πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσι τοῖς στρατιώταις = *before completing* four stadia, they come upon the soldiers.

In reference to future events, time *before that* is marked by

πρίν, πρὶν ἤ with the Infinitive, as

τεθνήξεται πρὶν ἐμὲ ἀφικέσθαι =
he will be dead *before I arrive.*

Time *before that*, in reference to both past and future events, may also be expressed by πρὸ τοῦ with the Infinitive, and by means of φθάνω = 'I anticipate', as

φθάνεις ἕλκων ἢ τὰ πτηνὰ φεύγειν =
you draw (your nets) before the birds escape,

(lit.) 'you anticipate drawing', ἤ being justified by the notion of priority implied in φθάνεις. The same verb is used transitively to denote priority, as

ἔφθην αὐτοὺς ἀφικόμενος = I arrived before them.

f. Time *after that* is marked by

ἐπεί, ἐπειδή, ἐξ οὗ, ἐξ ὅτου, ἐξ ὧν, ἀφ' οὗ, } with the Indicative, as

ἐπειδὴ ἀφίκοντο οἱ σύμμαχοι, ἔφυγον οἱ πολέμιοι = *after* the allies *arrived*, the enemy fled.

Obs. **Causal Force of Temporal Conjunctions.** The causal force has already (§. 92. c.) been pointed out as arising from the temporal. It remains now to add that, though the cause precedes of course the effect, yet, whenever the effect is not momentary but continued, the cause may also be thought of as contemporaneous with the effect, sustaining it. Hence, not only ἐπεί, ἐπειδή implying antecedence, but also ὅτε, ὁπότε, ὡς implying contemporaneousness, are used in a causal sense, but only with the Indicative and the finite potential forms, as

(Il. XXI. 95.) μή με κτεῖν' ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι = slay me not, *since (for) I am* not the same mother's son with Hector.

(Plat. Prot. p. 335. D.) δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὡς ἐγὼ οὐδ' ἂν ἑνὸς ἥδιον ἀκούσαιμι ἢ σοῦ = I pray you to remain with us, *since (for) there is not any one to whom I would listen* with more pleasure than to yourself.

§. 93. **Conditional Sentences.** These consist of two clauses, one called *protasis* containing the condition, the other called *apodosis* containing the consequence which stands or falls with the condition. The protasis is introduced by εἰ* with the Indicative or Optative, and by ἐάν with the Subjunctive Group: the apodosis is expressed by the Indicative, the finite potential forms, and the Imperative. Different formulae imply different relations between the supposition made and what is presumed to be fact:

	Formulæ.	*Their force.*
a.	εἰ with any tense of the indicative, and without ἄν potential in the apodosis.	Supposition viewed as Fact.†

* Ἐφ' ᾧτε = 'on condition that' is more commonly followed by the Infinitive than by the Indicative.

† More accurately, this formula is neutral, merely putting the supposition as, for the time at any rate, fact; but for that very

Formulæ.	*Their force.*
b. εἰ with any augmented tense of the Indicative, and with ἄν potential in the apodosis.	Supposition viewed as Not-Fact.
c. ἐάν with the Sujunctive Group.	Supposition viewed as Probably Fact.
d. εἰ with the Optative Group.	Supposition viewed as Probably Not-Fact.

These four shades of meaning in the protasis can be fairly represented by the English verb, as

a. εἰ ταῦτα λέγει = if he says so (which he does),
b. εἰ ταῦτα ἔλεξεν = if he said so (which he didn't),
c. ἐὰν ταῦτα λέγῃ = if he say so (which is likely)
d. εἰ ταῦτα λέγοι = if he should say so (which is not likely).

Suppositions regarding the past can be made only by the Indicative, the augmented tenses of course. But the imperfect Indicative often puts a Not-Fact-Supposition regarding the present, the general or the actual present, in which case

εἰ ταῦτα ἔλεγεν = if he were now saying so:

yet not always, as (Xen. M. S. 1. 1. 5.)

δῆλον οὖν ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν = it is evident then that he would not have foretold, unless he had believed he would turn out a true prophet,

where Socrates' *constant* belief and *usual* manner of discourse are in question.

Here follow complete examples shewing along with the different forms of protasis the corresponding forms of apodosis:

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reason it is the proper formula for suppositions which the speaker believes to accord with fact, as

εἰ θεὸς ἔστι, ἔστι καὶ ἔργα θεοῦ =
if God exists, there exist also works of God.

a. εἰ ταῦτα λέγει, { ἁμαρτάνει, ἀναπειθέσθω, οὐκ εὐτυχήσει.

= if he says so, { he is mistaken, let him change his mind, he will not prosper.

εἰ ταῦτα ἔλεξεν, { ἥμαρτεν, ἀναπειθέσθω, οὐκ εὐτυχήσει.

= if he said so, { he was mistaken, let him change his mind, he will not prosper.

b. εἰ ταῦτα ἔλεγεν, ἡμάρτανεν ἄν =
if he were saying so, he would be making a mistake.
εἰ ταῦτα ἔλεξεν, ἥμαρτεν ἄν =
if he had said so, he would have made a mistake.

c. ἐὰν ταῦτα λέγῃ or λέξῃ, { ἁμαρτάνει, ἀναπειθέσθω, οὐκ εὐτυχήσει.

= if he say so habitually, or once for all, { he is mistaken, let him change his mind, he will not prosper.

The aorist in the protasis of this formula has often the force of the English future-perfect, as

νέος ἄν πονήσῃς, γῆρας ἕξεις εὐθαλές = if you shall have laboured when young, you will have a prosperous old age.

d. εἰ ταῦτα λέγοι, ἁμαρτάνοι ἄν, / εἰ ταῦτα λέξειεν, ἁμάρτοι ἄν } = { if he should say so, he would be making a mistake.

If *habitual* saying so and mistaking are meant, the present tense is used; if only a *single* instance, the aorist (§. 40. c.). This last form of apodosis, viz. the Optative with ἄν potential, was the most common, probably because it was the least direct, and therefore the most polite: it may be used with any protasis whatever, but is seldom found with that of formula (*b*).

The above combinations are the most usual; but in each case, it is the sense which determines what form of apodosis must be appended to what form of protasis.

Here, for example, are combinations differing from the above:

εἰ τότε ἐβοηθήσαμεν, οὐκ ἂν ἠνώχλει νῦν ὁ Φίλιππος = if we had given our aid then, Philip would not now be troubling us.

εἰ αὐτάρκη ψηφίσματα ἦν, Φίλιππος πάλαι ἂν ἐδεδώκει δίκην = if decrees were of themselves sufficient, Philip would long ago have paid the penalty.

Obs. **Concessive Sentences.** These are just conditional sentences in which the protasis and apodosis are adversative. Accordingly, concessive sentences are expressed by the same formulae as conditional sentences, with the addition of certain adversative words:

εἰ καί, ἐὰν καί . . . ὅμως = if even } = although . . . yet.
καὶ εἰ, καὶ ἐάν . . . ὅμως = even if }

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἵᾳ νόσῳ ξύνεστιν = blind *though* you are, *yet* you perceive in what an evil case the city is.

ἄνθρωπος, καὶ εἰ ἦν ἀθάνατος, οὐκ ἂν εἴη εὐδαίμων = man, *even if* he were immortal, would not be happy.

§. 94. **Interrogative Sentences.** *a.* The speaker's tone of voice, represented by the writer's mark of interrogation, without any specially interrogative word, may shew that a question is put, as

Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; = Greeks as we are, shall we become slaves to barbarians?

And very frequently such questions are emphasized by *εἶτα, ἔπειτα*, as

εἶτ' ἐσίγας Πλοῦτος ὤν; =

and did you *then* hold your tongue, you Plutus?

Questions put with *οὐ* or any of its compounds, as *οὔκουν* (§. 58. Obs.), expect the answer *yes:* those put with *μή*, or any of its compounds expect the answer *no.*

b. Besides interrogative pronouns (§. 27.) and adverbs (§. 49. Obs. 4.), the most common signs of interrogation are the particles *ἆρα, ἦ*, neither of which, used alone, implies what kind of answer, positive or negative, is expected. But other particles are generally sub-

joined to them; and then various formulae arise, which may be classified into two sets, according as the answer anticipated by the question is *yes* = *ναί*, or *no* = *οὐ*.

Questions.	*Positive Answers.*
ἆρ' οὐκ,	πάνυ μὲν οὖν, παντάπασιν μὲν οὖν,
ἦ οὐκ,	κομιδῇ μὲν οὖν, παντάπασί γε,
ἦ γάρ,	πάνυ γε, σφόδρα γε, μάλιστά γε,
ἄλλο τι ἤ,	πάντως δή, καὶ μάλα, μάλιστα,
ἄλλο τι.	πάντως δή που.
Questions.	*Negative Answers.*
ἆρα μή,	οὐ δῆτα,
ἦ που,	οὐδαμῶς,
μῶν (= μὴ οὖν).	ἥκιστά γε.

Answers, both positive and negative, may also be made with the appropriate tense of *φημί*, or *εἰμί*, and by repeating the emphatic word of the question, as

ἆρ' οὐ φθέγγεται Ἑλληνιστί; φθέγγεται. =
he speaks Greek, doesn't he? he does.
ἆρα μὴ φθέγγεται Ἑλληνιστί; οὐδαμῶς. =
he doesn't speak Greek, does he? not at all.

The most remarkable of these formulae is *ἄλλο τι ἤ*, which may be explained by supplying the same ellipsis as is supposed to exist in the Latin *nihil aliud quam rident*, as

ἄλλο τι (sc. ποιεῖς) ἢ περὶ πλείστου ταῦτα ποιῇ; =
(lit.) Do you do anything else than regard these things as of the highest consequence? i. e. you regard these things as of the highest consequence, don't you?

c. Double questions are put by the following formulae, which are arranged in the order of their frequency in Attic, beginning with the most frequent:

πότερον	. . . ἤ	= whether . . . or.
πότερα	. . . ἤ	
ἆρα	. . . ἤ	
μῶν	. . . ἤ	
ἤ (poetic)	. . . ἤ	

If there are more particulars than two in the interrogative series, ἤ is repeated with each. Sometimes the

sign of interrogation is omitted before the former of two alternatives: sometimes on the other hand, the second alternative is suppressed altogether, as (Soph. Phil. 1235.),

πότερα δὴ κερτομέων λέγεις τάδε; = whether sayest thou this now in mockery? i. e. in mockery or in earnest.

When the second alternative is negative, agreeably to the grand distinction between *οὐ* and *μή* (§. 48.), *ἢ οὐ* is used when the negation applies to the finite verb, *ἢ μή* when it applies to any other word, as

(Plat. Rep. V. 473. a.) *ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, ἢ οὐ*; = well then, whether do you consent thus far, or not?

(Plat. Phaedr. p. 263. c.) *Τί οὖν; τὸν Ἔρωτα πότερον φῶμεν τῶν ἀμφισβητησίμων ἢ τῶν μή* = What then? are we to say that Love belongs to debatable or to undebatable things?

Obs. **Indirect Questions.** The difference between a direct and an indirect question, when specially marked at all, is marked in Greek, not as in Latin by a change of mood in the verb used, but by a change in the word or form of the word introducing the question. Lists of correlated indirectly interrogative pronouns (§. 27.) and adverbs (§. 49. Obs. 4.) have been already given. Other specially indirect interrogative forms are

Single Questions	*εἰ*	= whether.
Double Questions	*εἰ* . . . *ἤ* *εἴτε* . . . *εἴτε* *εἴτε* . . . *ἤ* *εἰ* . . . *εἴτε* (poetic)	= whether . . . or.

Compare the interrogative and verbal forms in the following:

Direct Questions.	*Indirect Questions.*
ποῖ τράπωμαι; = where am I to turn to?	*οὐκ οἶδα ὅποι τράπωμαι* = I don't know where I am to turn to.
ἆρα παρῆν ἐκεῖνος; = was *he* present?	*οὐκ οἶδα εἰ παρῆν ἐκεῖνος* = I don't know whether *he* was present.

Direct Questions.	*Indirect Questions.*
πότερον ἔπαιζεν ἢ ἐσπούδαζεν; = whether was he joking or serious?	*ἤδει οὐδεὶς εἰ ἔπαιζεν ἢ ἐσπούδαζεν* * = nobody knew whether he was joking or serious.

Some of the forms used for putting direct questions are also used for putting indirect ones, particularly *ἆρα* when the question is single, and *πότερον . . . ἤ* when the question is double. Farther, in the indirect as in the direct double question, the verb is negatived by *οὐ*, and every other part of speech by *μή* (§. 94. c.), as

πρὶν δῆλον εἶναι πότερον ἕψονται Κύρῳ ἢ οὔ (*οὐχ ἕψονται*) = before it was clear whether they would follow Cyrus or not.

τούτῳ πρόσεχε τὸν νοῦν, εἰ δίκαια λέγω ἢ μή (*μὴ δίκαια*) = attend to this, whether what I say is just or not.

§. 95. **Oratio Obliqua.** *a.* When the *ipsissima verba* of a speaker are quoted, they are merely an extract from his *oratio recta*, as

The king says (said): "Not even in my own relations do I trust" = *Ὁ βασιλεὺς λέγει* (*ἔλεξεν*): *"Οὐδὲ τοῖς ἐμαυτοῦ συγγενέσι πέποιθα"*.

The only peculiarity of direct quotation in Greek is that it *may* be introduced by *ὅτι* = 'that', which is simply omitted in the English translation. Compare the Greek and the English of Matth. II. 23. V. 31. XXI. 16. Acts XI. 3. In the second of these passages *ὅτι* introduces even an Imperative, as also in (Plat. Crit. p. 50. c.)

ἴσως ἂν εἴποιεν ὅτι, "ὦ Σώκρατες μὴ θαύμαζε τὰ λεγόμενα" = perhaps they might say, "O Socrates, wonder not at what is said".

Similarly, the French *que* cannot be translated in 'il dit *que* oui'; 'il dit *que* non' = 'he says yes'; 'he says no'.

When however the *ipsissima verba* of a speaker are not quoted, but a modification of them incorporated with

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* The Optative might be used here instead of the Indicative, according to the *oratio obliqua* (§. 95. c.).

the writer's own composition, the *oratio obliqua* arises; and it makes a great difference in Greek whether the *oratio obliqua* depend on an unaugmented or an augmented tense of the Indicative.

b) When the Greek *oratio obliqua* depends on an unaugmented tense of the Indicative, it exactly corresponds to the English *oratio obliqua*, E. G.

Oratio Recta.	*Oratio Obliqua.*
Ὁ βασιλεὺς λέγει· "Οὐδὲ τοῖς ἐμαυτοῦ συγγενέσι πέποιθα" =	Ὁ βασιλεὺς λέγει ὅτι οὐδὲ τοῖς ἑαυτοῦ συγγενέσι πέποιθε =
The king says: "Not even in *my* own relations *do I* trust".	The king says that not even in *his* own relations *does he* trust.

The only change which here appears in the *oratio obliqua*, as compared with the *oratio recta*, is the personal reference of the verb and pronoun; and when there is no opportunity of making this change, the *oratio recta* and the *oratio obliqua* coincide throughout, as

Oratio Recta.	*Oratio Obliqua.*
Ὁ δοῦλος λέγει· "Ὁ δεσπότης ἐξῆλθεν ἵνα κυνηγήσειεν" =	Ὁ δοῦλος λέγει ὅτι ὁ δεσπότης ἐξῆλθεν ἵνα κυνηγήσειεν =
The servant says: "The master went out that he might hunt."	The servant says that the master went out that he might hunt.

By reference to the examples of declarative clauses already (§. 1. Obs. 5. §. 46. Obs. a.) given, it appears that the principal verb in the *oratio recta* may be rendered by the infinitive also, and after many *verba declarandi et sentiendi* even by a participle, in the *oratio obliqua;* and that after some English verbs *declarandi et sentiendi* the same threefold construction may be used.

c. But when the Greek *oratio obliqua* depends on an augmented tense of the Indicative, it no longer corresponds with the English *oratio obliqua:* the same change as in the *oratio obliqua* depending on an unaugmented tense is still made in the *personal* reference of both verb and pronoun, but whereas in English the verb

undergoes a change of *tense*, in Greek it undergoes a change of *mood*. When the *oratio obliqua* takes the form of ὅτι, ὡς with a finite verb, Optative tenses are substituted for their Indicative namesakes in the *oratio recta*; and this is so marked a peculiarity in Greek that in many grammars no other point is noticed in connection with the Greek *oratio obliqua*.

§. 96. **Optative in the** *Oratio Obliqua*. *a*. All Optative forms are really tenses i. e. time-forms, when used in the *oratio obliqua* depending on an augmented tense* to represent their Indicative namesakes in the *oratio recta;* and of the *future* Optative, this is the only use ever made. Compare

Oratio Recta.	*Oratio Obliqua.*
Ἀρχίδαμος μὲν ἐμοὶ ξένος ἐστίν = Archidamus *is* indeed *my* guest.	Περικλῆς προηγόρευε ὅτι Ἀρχίδαμος μέν οἱ ξένος εἴη = Pericles declared that Archidamus *was his* guest.
Οὔτε συσκηνοῦν ἤθελεν ἐμοί, μετά τε Πελοπίδου πάντα ἐβουλεύετο = He *refused* to live in the same tent with *me*, and *laid* all his *plans* in concert with Pelopidas.	Κατηγόρει ὁ Λέων ὡς οὔτε συσκηνοῦν ἐθέλοι ἑαυτῷ, μετά τε Πελοπίδου πάντα βουλεύοιτο = Leon's accusation was that he *refused* to live in the same tent with *him*, and *laid* all his *plans* in concert with Pelopidas.
Ἡ ὁδὸς ἔσεται πρὸς βασιλέα μέγαν = *Our* march *will be* to the great king.	Κῦρος ἔλεξεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν = Cyrus said that *their* march would be to the great king.
Οἱ βάρβαροι ὑπέπεμψαν τὸν ἄνθρωπον = The barbarians *sent* the man *privately*.	Τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι ὑποπέμψειαν τὸν ἄνθρωπον = Then indeed it was known too that the barbarians *had sent* the man *privately*.

* The historic present (§. 33*.) is counted as an augmented tense.

Συέννεσις λέλοιπε τὰ ἄκρα = Syennesis *has left* the heights.	Ἦκεν ἄγγελος λέγων ὅτι Συέννεσις λελοιπὼς εἴη* τὰ ἄκρα = A messenger came saying that Syennesis *had left* the heights.

An examination of these examples will shew that the English verb is not always able to mark the *oratio obliqua* by a change of tense†, but that the Greek verb always can by a change of mood.

b. Optative forms represent in the *oratio obliqua* not only the Indicative of the leading clause, but also the Indicative and Subjunctive Group forms of the accessory clauses in the *oratio recta*, as

Oratio Recta.	*Oratio Obliqua.*
Ἐὰν σπείσῃ ἕως ἂν ἔλθωσιν οὓς ἔπεμψα πρὸς βασιλέα ἀγγέλους, διαπράξομαί σοι ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας = if *you agree to a truce* till the messengers *I sent* to the king arrive, *I shall manage for you* hat the Greek cities shall be left independent.	Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέα ἀγγέλους διαπράξεσθαι†† αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας = Tissaphernes swore to Agesilaus that, if he *agreed to a truce* till the messengers *he had sent* to the king *arrived*, *he would manage for him* that the Greek cities should be left independent.

c. When the Optative of the *oratio obliqua* is not formally introduced, and consists of only a single clause,

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* The perfect Optative is commonly resolved in this way by the auxiliary εἰμί.

† The Scotch dialect has a special *oratio obliqua* form, exemplified in the following passage from Hume's History of England: "The general report is that he *should have said* in confidence to Clifford that, if he was sure that the young prince, who appeared in Flanders, was really son to king Edward, he never would bear arms against him". In this passage *should have said* is a Scotticism for *said*; but the Scotticism is quite classical in German, er ſoll geſagt haben.

†† The Infinitive, not the Optative, here represents the *leading* verb in the *oratio recta*, because the sentence is conditional (§. 97.).

which often happens when a reason is assigned or an inference drawn, not in the writers own name, but in the name of those about whom he is writing, it is apt to escape the notice of the English reader, as in (Thuc. II. 21. 3.)

τὸν Περικλέα . . . ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι = they blamed Pericles because, being general, *he did not lead them on.*

The Optative *ἐπεξάγοι* is due to the *oratio obliqua;* and by using it instead of the Indicative *ἐπεξῆγε**, Thucydides shows that he is not guaranteeing this ground of censure, but merely reporting it out of the mouths of Pericles' accusers.

On the other hand, Optative forms occur in the *oratio obliqua* which are not due to it, but, having been required by the sense in the *oratio recta*, merely reappear in the *oratio obliqua*. Such are the Optative of indefinite frequency (§. 40. Obs. 1. b.), and the Optative of a final clause depending on a past verb (§. 90. a.).

§. 97. **Infinitive in the** *Oratio Obliqua*. The range of the Infinitive in the *oratio obliqua* is wider than that of the Optative. The Infinitive can be used for the leading verb of the *oratio recta*, including the potential forms, in any *oratio obliqua;* whereas the Optative with *ὅτι, ὡς* can be used only in the *oratio obliqua* depending on an augmented tense, and can't be used at all for the potential forms, i. e. cannot represent in the *oratio obliqua* the apodosis of a conditional sentence (§. 96. b. ††). The tenses of the potential Infinitive (§. 45. Obs. 1.)

* Similarly in German, the use of the Indicative implies the certainty of the event in the speaker's view, while the use of the Subjunctive mood implies no such guarantee. Thus, er ſagt, er iſt gefallen = 'he says he has fallen', implies that the reporter believes the saying true; whereas er ſagt, er ſei gefallen, which cannot be translated otherwise into English, leaves the truth or falsehood of the statement an open question.

represent in the *oratio obliqua* their potential namesakes of the Indicative and Optative in the *oratio recta*. Though much seldomer than the Optative, the Infinitive is used in all sorts of accessory clauses also, and is accordingly found introduced by relative pronouns and all sorts of conjunctions, except final ones, as

(Thuc. II. 13.) *ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτούς* = and moreover he added the sums of no small amount from the other temples, *which* (he said) *they would use*.

(Thuc. IV. 98. 4.) *ἔφασαν . . . εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν* = they said *if they could* subjugate more completely those people's land, they would retain it.

The use of *ὅτι* before the Infinitive may be regarded as pleonastic, like the *ὅτι* which often introduces the *oratio recta* (§. 95. a.); as (Xen. Cyr. I. 6. 18.)

λέγεις σύ, ἔφη, ὦ πάτερ, ὡς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι = you say, quoth he, O father, as seems to me, *that*, as there is no use of an idle farmer, so *there is* no use of an idle general.

Moreover, the Infinitive alone represents the Imperative in the *oratio obliqua*, as

Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλ' ἀπελθόντα δεῖξαι ἑαυτὸν τῷ ἱερεῖ = and he commanded him *to tell* no man, but to go and shew himself to the priest.

Compare this with Luke V. 14. which is an example of *oratio variata*, the Imperative of the *oratio recta* reappearing in the second clause instead of the Infinitive:

(Luke V. 14.) *Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλ' ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ.*

§. 98. *Oratio Recta* invading *Oratio Obliqua*. In the best writers, the Indicative of the *leading* clause in the

oratio recta is, as a rule, changed into its corresponding Optative form in the *oratio obliqua*. The future Indicative very often declines this conversion; and less frequently all the other tenses do the same. Aeschines said of Demosthenes *δεινὰ ποιεῖ*. Demosthenes retorts

ἐβόα ὁ βάσκανος οὗτος ὅτι δεινὰ ποιοῖμι = this detestable fellow *exclaimed* that *I do* dreadful things.

When the Indicative and Optative forms are interchanged in the *oratio obliqaa*, the former denotes the more certain or more important event, as (Xen. An. II. 1. 3.)

ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη μετὰ τῶν ἄλλων βαρβάρων = they said that Cyrus *was dead*, and that Ariæus had fled with the other barbarians.

In the *accessory* clauses again, the conversion of the moods is much less common; in the case of the augmented tenses of the Indicative, it is even extremely rare.* Owing to this inconstant use of the special *oratio obliqua* forms, the whole context must often be carefully reviewed in order to decide whether an accessory clause forms part of what the writer is reporting, or is an interposed statement of his own. Generally speaking, if the accessory clause be necessary to complete the

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* It thus appears that, as the Greek Subjunctive Mood, including both Groups, answers to only one half of the Latin Subjunctive, and does not completely cover even that (§. 40. Obs. 1.); so the Optative, which comprises all the *oratio obliqua* forms of the finite verb in Greek, answers to only one half of the Latin Subjunctive in the *oratio obliqua*, and covers even that half very inconstantly. It is noteworthy also that, whereas the half of the Latin Subjunctive covered by the Greek Subjunctive Mood, including the Optative Group, consists of the present and imperfect tenses, the half of it covered by the Greek Optative as a group of *oratio obliqua* forms consists of the imperfect and pluperfect tenses.

sense of the leading one, it may be presumed to form part of what is being reported. The special use of Optative forms in the *oratio obliqua* has been a transient phenomenon in the Greek language characteristic of its prime. In Homer, ὅτι is not once found with the Optative; and in the N. T. there is not a single instance of the Optative due to *oratio obliqua*.

APPENDIX.

I. English Summary of the Facts and Usages most characteristic of Greek, with References to the preceding Work.

II. Greek Summary of the Accidence and Syntax, after the manner of the native Greek Grammarians.

III. A Chapter on Accents.

IV. English Index to the preceding Work.

V. Greek Index to the preceding Work.

ENGLISH SUMMARY

OF THE

FACTS AND PRINCIPLES MOST CHARACTERISTIC OF GREEK, WITH REFERENCES TO THE PRECEDING WORK.

I. ACCIDENCE.

1. **The Article.** The article claims the particular attention of the student who passes from the study of Latin to that of Greek because, except in certain uses of the feebly demonstrative *is ea id*, ὁ ἡ τό has no representative in Latin, and its functions are far more varied than those of the English definite article.

Ὁ ἡ τό was first a *demonstrative adjective*, ... §. 3.
then a *relative pronoun*, ... §. 4.
and a *definite article*. . . . . §. 5.
For its *various functions as definite article* see . . . §§. 5, 6, 7.

The most important peculiarity however of ὁ ἡ τό is its power to distinguish, by a slight change in its own position, between attribution and predication, so that, according to its position, certain words make a sentence or not, . . . §. 9.
make the genitive absolute or not. . . . . §. 64.

2. **The Verb.** The power of the Greek verb to express the various times and modes of an action does not correspond to its extraordinary wealth of forms.

In respect of voices, the peculiarity of the Greek verb lies, not in possessing forms with a middle meaning, for the Latin passive is often so used; but in its *very extensive use of such forms*, ... §. 31.
and in its possession of some that are confined to the middle meaning. These however are few. The Greek middle coincides with the passive voice excepting in the future and aorist tenses, ... §. 31 e.
and there are on the one hand *middle futures with a passive meaning*, ... §. 31. Obs. 1.
and *passive aorists with an active meaning*; . . . . §. 31. Obs. 2.
so that no tense is always true to the passive voice, and the only tense always true to the middle voice is the aorist middle.

In respect of moods, the *Optative*, by which the Greek verb seems to be richer than the Latin, is *really subjunctive*, §. 40.
obeying, like what is called the Subjunctive, ... §. 40.
the law for the sequence of tenses; . . . . . §§. 32. 40. a.
yet the Greek Subjunctive Mood, including the Optative,

answers to but one half of the Latin Subjunctive, and *does not completely cover even that* . . . . . §. 40. Obs. 1.
This however cannot be clearly seen till the multitude of Greek verbal forms, the so-called tenses, are examined and reduced to their real significance.

First, the duplicate forms of the aorist, perfect, pluperfect, and future tenses do not imply duplicate power except in the few verbs which possessed these duplicate forms *simultaneously*. . . . . §. 31. b.

Next, the Greeks were as negligent as the Romans were careful, to mark the anteriority within the past and future of one event to another; which means that *the Greeks neglected the pluperfect* . . . . . §§. 39. 45. a.
and future-perfect tenses. . . . . §. 35. Obs. 1.

Lastly, the *perfect*, particularly the perfect active, was wanting in a great many verbs, and even when it existed was *but sparingly used*. . . . . §. 36.

Practically then, and without prejudice to the reservation made (§. 36) in favour of the perfect when *permanent effects* are in question, the Greek Indicative had four tenses represented in the active voice as follows:

Pres.	γράφω	=	*scribo*	§. 34
Imperf.	ἔγραφον	=	*scribebam*	§. 37
Fut.	γράψω	=	*scribam*	§. 35
Aor.	ἔγραψα	=	*scripsi*.	§. 38

In the other moods, the perfect, pluperfect, and future-perfect tenses are still more infrequent than in the Indicative; while by the coincidence in them of the present and imperfect, the above four tenses are reduced to three. Of these three, the future alone remains a tense, i. e. a true time-form; but, wanting in the Subjunctive and Imperative, it is used in the Optative only to mark the *oratio obliqua*. . §. 96. a.
In regard to the present and aorist tenses in the other moods, the grand peculiarity of the Greek verb is, that they are distinguished generally, not as tenses at all, but, like the *imperfect* and *aorist Indicative*, ... §. 37. Obs.
as marking, the former a *full-length view*, the latter an *end-view* of the action. . . . . §§. 40. c. 44. 45. 46.

Some discrimination is required to determine when the so-called tenses of the Infinitive are really time-forms, and when not. . . . . §. 45. a. b.
So feebly are the distinctions of time represented throughout the Greek verb that the only one of its so-called tenses which is in all moods and uses a time-form is the future. . . . . §. 45.
Even when the Greek future does the work of the Subjunctive Mood, it still contemplates future time. §§. 35. Obs. 2. 90. a. b.

If the Greek Subjunctive Mood, as compared with the Latin, is somewhat otiose, ... §§. 91. a. 94. Obs.
there is a greater development and activity among the Greek participles. . . . . §. 46.
In particular, the possession by the Greek verb of a past participle active enables it to render many Latin phrases of Subjunctival form. . . . . §. 46. a.

The Latin supines are rendered, that in—*um* by the Greek Infinitive or future participle active, . . . §§. 81. b. 46. b.
that in *-u* by the Greek Infinitive, active or passive. . . . §. 81. c.

The Latin gerund is rendered by the Greek Infinitive with ὁ ἡ τό. . . . . §. 6. a.

The Latin gerundive, or participle in *-dus*, is rendered by the Greek verbals in *-τέος*. . . . . §. 21. Obs. 2. a.

3. **Number.** The existence of a moribund dual §. 63. Obs. 3. a. b.
in the Greek which has come down to us is of small practical importance. . . . . §. 65. Obs. 2. d.

4. **Cases.** In Greek, the work of the Latin ablative is divided between the genitive and dative cases. §§. 13. Obs. 4. 15. c. 64.
The distinction between the subjective and objective Genitive, though not peculiar to Greek, is yet of great importance. . §. 68.

The following formulae of specification expressed by cases of the noun, used either absolutely or with a preposition, will be found useful:

PLACE.

Place where, in a general way, as *through* or *over where*, by the genitive alone in the older poets, by the genitive with διά in prose: . . . . . §. 13. Obs. 1.
hence the old genitives now adverbial

πού = where, αὐτοῦ = there, ἀλλαχοῦ = elsewhere.

Place where, definitely, by the dative alone, more commonly by the dative with ἐν, and by the suffix *-θι* §§. 15. a. 50. c.
hence the old datives now adverbial

οἴκοι* = at home, Μεγαροῖ = at Megara.

Place where, both in a general way, and definitely, may be expressed by κατά with the accusative, as

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* The dative singular of οἶκος must have been written οἴκοι till about B. C. 450—400, when ω was introduced into the Attic alphabet. The *post*scription of final ι too is of course more ancient than its *sub*scription, which latter could not have arisen till final ι in the dative of parisyllabic nouns slipped out of the pronunciation.

κατὰ γῆν καὶ θάλασσαν = by or over sea and land
κατ' οἴκους μένειν = to remain in the house.

Place where, *in a general way*, is sometimes expressed in poetry by the accusative without *κατά*. . . . . §. 16.

Place whence, by the genitive alone in the older poets, by the genitive with *ἐξ* or *ἀπό* in prose, and by the suffix *-θεν*. . . . . §. 13. Obs. 1. 50. c.

Place whither, by the accusative alone in poetry, by the accusative with *εἰς*, *πρός*, *ἐπί* in prose; . . . . . §. 16.
by the genitive with *ἐπί*, ... §. 83. Obs. 10. a.
and by the suffixes *-σε -δε -ζε*. . . . . §. 50. c.
Place whither, *in a general way*, is also expressed by the genitive alone in certain phrases. . . . . §. 13. Obs. 1. b.

Place how far, by the accusative. . . . . §. 16.

TIME.

Time when, *widely*, by the genitive. . . . . §. 13. Obs. 2.
Time when, *approximatively*, by the accusative with *περί*, *ἀμφί*.
Time when, *precisely*, by the dative. . . . . §. 15. b.
Time when, as *time how long ago*, by the accusative with an ordinal numeral and *ἤδη*. . . . . §. 16. a.

Widely	*χειμῶνος*	= in the winter-time,
Approximatively	*περὶ δείλην*	= about dusk,
Precisely	*τῇ προτεραίᾳ*	= on the previous day,
How long ago	*τρίτην ἤδη ἡμέραν*	= three days ago.

Time how long, of an action that lasts all the time, by the accusative. . . . . §. 16. a.
Time how long since an action did or did not take place, by the genitive with or without *διά*. . . . . §. 13. Obs. 2.
Time how long, *in the course of which* an action does or does not take place, by the dative with *ἐν*.

CAUSE.

The *cause*, including the *instrument*, in the dative alone or with *ἐν*, sometimes also in the genitive with *διά*.
The *final cause* i. e. the aim, by the genitive with or without *χάριν*, *ἕνεκα*, ... §. 13. Obs. 3. a. b.
by the dative with *ἐπί*, and by the accusative with *πρός*.
The *personal cause* i. e. the agent, by the genitive, generally with *ὑπό*, *παρά*, or *πρός*, ... §§. 13. Obs. 3. c. 79. c.
also by the dative alone after the perfect passive and verbals in *-τός* and *-τέος*. . . . . §. 15. c.

The syntax of the personal cause in greatly extended through personification, as

ὑπὸ λύπης ὑβρίζειν = to be insolent from grief.

QUANTITY.

Quantity, as appears by the *how much* of place and time, generally in the accusative; . . . . . §. 16. b.
but not after adjectives of dimension in consequence of a peculiar Greek idiom. . . . . §. 71.
The *how much of price*, in the genitive. . . . . §. 13. Obs. 4. b.
The *how much of difference*, in the dative. . . . . §. 15.

CIRCUMSTANCE.

By the dative . . . . . §. 15.
sometimes accompanied by *ἐν*. Also by the accusative with *κατά*, as

καθ' ἡσυχίαν = quietly.

To express the scene whereon some quality is manifested, the descriptive accusative, ... §§. 16. d. 71.
with or without *εἰς*, *πρός*, *κατά*, is to be preferred.

5. **Pronouns.** *Οὗ οἱ ἕ* is not the exact correspondent of the Latin *sui sibi se*. . . . . §. 25. Obs. 1.
Mark the limited use of the possessive adjective pronouns; §. 26.
and very particularly the two ways of indicating the three persons and the possessor, according as the indication is to be weakly or strongly marked. . . . . §§. 24, 25, 26.

6. **Adverbs.** The distinction between the negatives *οὐ* and *μή*, which receives some illustration from that between *nec* and *neu* or *neve* in Latin, is of the greatest moment. . . §. 48.
Particularly remarkable, among the results of this distinction, is the power of the Greek Indicative with *μή* to represent the Latin Subjunctive. . . . . §. 48. Obs. 1.
Among the so-called particles, *ἄν* is the most important: it is the sign of potentiality not only in the Indicative and Optative, ... §. 43.
but also in the Infinitive, ... §. 45. Obs. 1.
and with participles. . . . . §. 46. c.
Farther, in combination with any relative word, *ἄν* generalises the meaning of that word, and is always followed by a verb of the Subjunctive Group. . §§. 49. Obs. 2. 86. a. 92, b.

7. **Prepositions.** Note the distinction between *ἀπό* and *ἐξ*, ... §. 83. Obs. 1.

between *ἀντί* and *πρό*, ... §. 83. Obs. 2.
between *ἀμφί* and *περί*. . . . . §. 83. Obs. 9.
Note also, in words compounded with a preposition, the difference between a preposition as such and a preposition in its original adverbial force. . . . . §. 85. b.

II. SYNTAX.

8. **Concord.** The chief peculiarities here are two viz. the *Attic schema*, by which a neuter plural takes a singular verb, §. 65. b. and the *Attic attraction* of the relative into the case of its antecedent, ... §. 67. Obs. 1. along with which may be considered *inverse attraction* §. 67. Obs. 2.

9. **Government.** The rules here, though not observed with Roman rigour, coincide nearly with those of Latin Syntax, except in that for the ablative is substituted either the genitive or the dative. The Greek *comparative* degree takes the *genitive* of that which with anything is compared. §. 13. Obs. 4. The syntax of verbals in *-τέος* is important. . . . . §. 80. Among verbs governing one case, the chief deviation from Latin usage is in those denoting the operation of the senses; §. 72. Obs. f. among verbs governing two cases, in those of *accusing* and *condemning*, being *compounds* of *κατά*, ... §. 75. Obs. d. and in those of *clothing* and *stripping*. . . . . §. 77.

10. **Passive Verbs.** The Latin passive has for its subject always that which would be is its direct object, an accusative, in the active voice. Under certain restrictions, the Greek passive may choose its subject among all the cases governed by the active voice of the same verb, whether genitive, dative, or accusative. . . . . §. 79. a. b.

11. **Verba declarandi et sentiendi.** The clause depending on these verbs can be put into three different forms. §. 89. a. A modification of one of these forms gives great compactness. . . . . §. 89. c. The Greek exception to the rule that the Infinitive takes an Accusative before it is highly important. . . . . §. 66. Obs.

12. **Oratio Obliqua.** The most important points connected with the Greek *oratio obliqua* are two, viz. the part assigned in it to the Optative, ... §. 96. and the fact that the apodosis of a conditional sentence, . . §. 93. as also the Imperative Mood can be rendered in the *oratio obliqua* only by the Infinitive. . . . . §. 97.

ΕΠΙΤΟΜΗ ΕΛΛΗΝΙΚΗ

πρὸς ὠφέλειαν τῶν διδασκάλων, τῶν τὰ τῆς Ἑλλάδος γλώσσης Ἑλληνιστὶ παραδιδόναι προθυμουμένων.

Α. ΟΡΟΙ ΓΡΑΜΜΑΤΙΚΟΙ.

α. *Λόγος ὀνομάζεται ἄθροισις λέξεων ἀπέραιον δηλοῦσα διάνοιαν, οἷον 'οἱ Ἕλληνες εἰσέβαλον εἰς τὴν Ἀσίαν.' Τὰ δὲ τοῦ λόγου στοιχεῖα λέγονται ὧδε, ἄρθρον, ὄνομα, ἐπίθετον, ἀντωνυμία, ῥῆμα, ἐπίῤῥημα, πρόθεσις, σύνδεσμος, ἐπιφώνημα.*

β. *Τοῦ ὀνόματος αἱ πτώσεις ὀνομάζονται ὀρθὴ ἢ ὀνομαστικὴ, γενικὴ, δοτικὴ, αἰτιατικὴ, κλητική· τὰ δὲ τρία γένη ἀρσενικὸν, θηλυκὸν, οὐδέτερον. Τριπλοῦς δ' ἐστὶν ὡσαύτως ὁ ἀριθμὸς, δηλαδὴ ἑνικὸς, δυϊκὸς, πληθυντικός. Τοῦ ἐπιθέτου οἱ βαθμοὶ λέγονται θετικὸς, συγκριτικὸς, ὑπερθετικός.*

γ. *Τρεῖς ἔχει διαθέσεις τὸ ῥῆμα, ἐνεργητικὴν, μέσην, παθητικὴν, καὶ ἐν ἑκάστῃ διαθέσει πέντε διακρίνονται ἐγκλίσεις, ὧν τέσσαρες μὲν παρεμφατικαὶ, ὁριστικὴ, ὑποτακτικὴ, εὐκτικὴ, προστακτικὴ, μία δὲ ἀπαρέμφατος· μέρος δὲ τοῦ ῥήματός ἐστι καὶ ἡ μετοχή. Οἱ χρόνοι τοῦ ῥήματος λέγονται ὧδε· ἐνεστὼς, παρατατικὸς, μέλλων, ἀόριστος, παρακείμενος, ὑπερσυντελικός. Ἰστέον δ' ὡς οἱ μὲν ἀνάυξητοι χρόνοι ἀρκτικοὶ, οἱ δὲ δι' αὐξήσεως ἐσχηματισμένοι παρῳχημένοι ὀνομάζονται.*

δ. *Ὑποκείμενον λέγεται τὸ περὶ οὗ ὁ λόγος, καὶ κατηγορούμενον, ἢ κατηγόρημα τὸ κατὰ τοῦ ὑποκειμένου λεγόμενον. Διὰ μόνου τοῦ ῥήματος, καὶ ταῦτά γε παρεμφατικοῦ σχήματος, κατηγορεῖταί τι· ὅθεν, ὅπου ἂν παρῇ ῥῆμα παρεμφατικὸν, πάρεστι καὶ λόγος, καὶ ἄνευ ῥήματος παρεμφατικοῦ, εἴτε ἐκφερομένου, εἴτε ἐννοουμένου, λόγος οὐχ ἵσταται.*

Β. ΠΡΟΣΔΙΟΡΙΣΜΟΙ

ἐν οἷς, ἐμπρόθετοι ἢ ἀπρόθετοι, ἐπιῤῥηματικῶς τίθενται αἱ τοῦ ὀνόματος πτώσεις.

α. Ὁ Τόπος, ὅπου ἵσταται ἢ κινεῖταί τι, ἐκφέρεται διὰ δοτικῆς, συνήθως μὲν ἐμπροθέτου, οἷον 'ἐν τῇ Ἀκαδημίᾳ', ἐνίοτε δὲ ἀπροθέτου, μάλιστά γ' ἐπὶ τῶν τῆς Ἀττικῆς δήμων, οἷον 'Μαραθῶνι'. Ὁ Τόπος, ὁπόσε κινεῖταί τι, ἐκφέρεται δι' αἰτιατικῆς, ἐν μὲν τῷ πεζῷ λόγῳ ἐμπροθέτου, οἷον 'διέβησαν εἰς Σικελίαν', 'ἔφυγον πρὸς τὴν γῆν', 'εἰμ' ἐπὶ ναῦν'· παρὰ δὲ ποιηταῖς ἐμπροθέτου τε καὶ ἀπροθέτου, οἷον (Σοφ.) 'δόμους στείχω ἐμούς.' Ὁ Τόπος, ὁπόθεν κινεῖταί τι, ἐκφέρεται διὰ γενικῆς, ἐμπροθέτου μὲν ἐν τῷ πεζῷ λόγῳ, οἷον 'ἐκ Λακεδαίμονος' ἢ 'ἀπὸ Συρακουσῶν φεύγειν'· ἐμπροθέτου δέ τε καὶ ἀπροθέτου παρὰ τοῖς ἀρχαΐζουσι ποιηταῖς, οἷον (Σοφ.) 'εἰ μὴ τόνδ' ἄγοιντο νήσου τῆσδε.' Ὁ Τόπος, δι' οὗ κινεῖταί τι, ἐκφέρεται διὰ γενικῆς, συνήθως μὲν ἐμπροθέτου, οἷον 'δι' οὐρανοῦ πορεύεται', ἐνίοτε δὲ, ἀλλὰ μόνον παρὰ τοῖς ἀρχαιοτέροις ποιηταῖς, καὶ ἀπροθέτου, οἷον (Ὅμ.) 'ἔρχονται πεδίοιο.'

β. Ὁ Χρόνος, ὁπότε γίνεταί τι, μάλιστά γ' ἐν τοιαῖσδε χρόνου διαιρέσεσιν ἐμφαινόμενος, ἃς ἂν οἱ ἄνθρωποι ξυνθέμενοι ποιεῖν ποιῶσι, ἐκφέρεται δοτικῇ ἀπροθέτῳ, οἷον 'τρίτῃ ὥρᾳ', 'μηνὸς ἕκτῃ φθίνοντος'· ἐπὶ δὲ τῶν ἤδη γεγενημένων ἐκφέρεται καὶ αἰτιατικῇ ἀπροθέτῳ, τῇ τὰ ἀπὸ τοῦ περὶ οὗ ὁ λόγος συμβάντος μέχρι τοῦ νῦν παρελθόντα χρονικὰ διαστήματα διὰ τακτικοῦ ἀριθμητικοῦ ὀνόματος δηλούσῃ, ἔσθ' ὅτε τοῦ ἤδη παρεντιθεμένου, οἷον 'τρίτην ἤδη ἡμέραν ἀπέθανεν ὁ πατήρ'. Τὸ δὲ Χρόνου διάστημα, ἐν ᾧ γίνεταί τι, ἐκφέρεται γενικῇ, εἴτε ἀπροθέτῳ, ἄλλως τε καὶ ἐπὶ τῶν φύσει ὑπαρχουσῶν χρόνου διαιρέσεων, οἷον 'οἱ λαγῳ τῆς νυκτὸς νέμονται', εἴτε ἐμπροθέτῳ, προτιθεμένης ἐπὶ μὲν κυρίων ὀνομάτων τῆς ἐπὶ προθέσεως, οἷον 'ἐπὶ Θησέως', 'ἐπὶ Κύρου βασιλεύοντος', τὰ δ' ἄλλα προτιθεμένης τῆς διὰ προθέσεως, οἷον 'διὰ πολλοῦ αὐτοὺς οὐχ ἑώρακα.' Ὡσαύτως ἐκφέρεται τὸ Χρόνου διάστημα, ἐν ᾧ γίγνεταί τι, διὰ δοτικῆς μετὰ τῆς ἐν προθέσεως, οἷον 'ἐν ἑβδομήκοντα ἔτεσιν οὐκ

ἂν εἰς λάθοι πονηρὸς ὤν'. Ὁ Χρόνος, ὁπότε ὡς ἔγγιστα γίνεταί τι, ἐκφέρεται δι' αἰτιατικῆς μετὰ τῆς περὶ ἢ ἀμφὶ προθέσεως, οἷον 'περὶ ἔτη μάλιστα πέντε καὶ ἑξήκοντα', 'ἀμφὶ μέσας πω νύκτας'. Ὁ Χρόνος, ὁποσάκις γίνεταί τι, ἐκφέρεται διὰ γενικῆς ἀπροθέτου, οἷον 'ὁ ὁπλίτης δραχμὴν ἐλάμβανε τῆς ἡμέρας'.

γ. Τὸ Ποσὸν τόπου, χρόνου κ. τ. λ. ἐκφέρεται δι' αἰτιατικῆς ἀπροθέτου, οἷον 'ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα', 'πολὺν χρόνον ἐμάχοντο'· * ἢ καὶ μετὰ τῶν ἀνὰ, κατὰ, παρὰ προθέσεων, οἷον 'ἀνὰ πᾶσαν τὴν γῆν', 'κατὰ ἢ παρὰ πάντα τὸν πόλεμον.' Δῆλον δ' οὖν ὡς τὸ τοῦ χρόνου πλῆθος γενικῇ τε καὶ αἰτιατικῇ ἐκφέρεται· ἔνεστι δ' ἐν ἑκατέρᾳ διαφορὰ ἥδε. Διὰ μὲν τῆς γενικῆς ὑπαινίσσεται σημεῖόν τι χρόνου ἐν τῷ πλήθει ὑπάρχον, καθ' ὃ ἐγένετο ἡ πρᾶξις, διὰ δὲ τῆς αἰτιατικῆς ἅπας ὁ χρόνος καθ' ὃν διήρκεσε ἡ πρᾶξις δηλοῦται. Τέλος, τὸ Ποσὸν ἐπὶ ἀνταλλαγῶν, δηλαδὴ τὸ τιμὴν δηλοῦν, κατὰ γενικὴν τίθεται, οἷον 'τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ Θεοί.'

δ. Τὸ Αἴτιον, ὁποιονδήποτε ἂν ᾖ, ἐξαιρουμένου δὴ τοῦ τελικοῦ αἰτίου, παρὰ τοῖς ποιηταῖς διὰ γενικῆς ἀπροθέτου, συνήθως δὲ διὰ γενικῆς μετὰ τῆς ὑπὸ προθέσεως ἐκφέρεται, οἷον 'ἀδικεῖσθαι ὑπό τινος'· κείσθω δὲ τοῦτο ποιητικοῦ αἰτίου παράδειγμα. Τὸ προτρεπτικὸν ἢ ἀναγκαστικὸν αἴτιον καὶ διὰ δοτικῆς ἐκφέρεται ἀπροθέτου, οἷον 'φόβῳ πράττειν τι·' ** πρὸς δὲ δι' αἰτιατικῆς μετὰ τῆς διὰ προθέσεως, οἷον 'λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι.' Τριπλῇ ἐκφέρεται τὸ τελικὸν αἴτιον, δηλαδὴ διὰ γενικῆς μετὰ τοῦ χάριν ἢ ἕνεκα προθετικῶς ἐκλαμβανομένων, οἷον 'κολακεύουσιν ἕνεκα ἀργυρίου'· ἢ διὰ δο-

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* Πολλὰ τῶν τὸ Ποσὸν δηλούντων ἐπιῤῥημάτων οὐκ ἄλλο τί ἐστιν ἢ ἐπίθετα οὐδέτερα κατ' αἰτιατικήν, οἷον ὀλίγον, πολύ, μέγα κ. τ. λ.

** Ἐσθ' ὅτε καὶ τὸ ποιητικὸν αἴτιον διὰ δοτικῆς ἐκφέρεται ἀπροθέτου, τὰ μὲν πλείω ἐπὶ ἀντωνυμιῶν, ἄλλως τε καὶ τῶν παθητικοῖς ῥήμασι χρόνου παρακειμένου ἢ ὑπερσυντελικοῦ συντασσομένων, οἷον 'ταῦτα λέλεκταί μοι', πάντοτε δὲ ἐπὶ τῶν εἰς -τέος ληγόντων ῥηματικῶν, οἷον 'ἐπιθυμητέον ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς.'

τικῆς μετὰ τῆς ἐπὶ προθέσεως, οἷον 'ἐπὶ γέλωτι'· ἢ δι' αἰτιατικῆς μετὰ τῆς πρὸς προθέσεως, οἷον 'παντοδαπὰ εὑρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν'.

ε. Ὁ Τρόπος, καθ' ὃν γίνεταί τι, διὰ δοτικῆς ἐκφέρεται, ἢ ἀπροθέτου, οἷον 'βίᾳ εἰς οἰκίαν παριέναι', ἢ καὶ τῆς ἐν προθέσεως προσλαμβανομένης, οἷον 'ἐν σιωπῇ ἐκάθηντο'· πρὸς δὲ καὶ δι' αἰτιατικῆς μετὰ τῆς κατὰ προθέσεως, οἷον (Δημ.) 'συμβαίνει τῷ μὲν (Φιλίππῳ), ἐφ' ἃ ἂν ἔλθῃ, ταῦτ' ἔχειν κατὰ πολλὴν ἡσυχίαν'.

ς. Τὸ Ὄργανον, δι' οὗ γίνεταί τι, διὰ δοτικῆς ἐκφέρεται, ἢ ἀπροθέτου, οἷον 'οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο', ἢ μετὰ τῆς ἐν προθέσεως, οἷον 'ἐν τόξοις διαγωνίζεσθαι'· πρὸς δὲ ἐκφέρεται διὰ γενικῆς μετὰ τῆς διὰ προθέσεως, οἷον 'δι' ὀφθαλμῶν ὁρᾶν'. Ἰστέον ὅτι τὸ ποσὸν, ὡς ὄργανον θεωρούμενον, μάλιστά γε τὸ διαφορᾶς μέτρον δηλοῦν, κατὰ δοτικὴν τίθεται ἀπρόθετον, οἷον 'ἐνιαυτῷ πρεσβύτερος'.

ζ. Τὸ κατά τι δι' αἰτιατικῆς ἐκφέρεται, ἀπροθέτου μὲν τὰ πολλὰ, οἷον 'δεινοὶ μάχην', 'ἀλγῶ τοὺς πόδας'· ἐνίοτε δὲ καὶ μετὰ τῶν κατὰ, πρὸς, εἰς προθέσεων, οἷον 'ξανθὸς κατὰ τὴν κόμην', 'σοφὸς πρός τι', 'ἔνδοξος εἰς τὰ πολεμικά'. Ἡ δὲ δοτικὴ, τὴν κατά τι σχέσιν ὡς ὄργανον δηλοῦσα, τίθεται ἀπροθέτως, οἷον 'ἄμαχοι καὶ πλήθει, καὶ πλούτῳ, καὶ τέχνῃ, καὶ ῥώμῃ'.

Γ. ΚΑΝΟΝΕΣ ΣΥΝΤΑΞΕΩΣ, ΟΙ ΚΥΡΙΩΤΕΡΟΙ.

α. Ὀνόματα, τὰ μὲν πρὸς τὸ αὐτὸ πρόσωπον ἢ πρᾶγμα ἀναφερόμενα, ὁμοιοπτώτως τίθενται, οἷον 'Δημοσθένης ὁ ῥήτωρ'· τοῦτο δὲ ὑνομάτων πρόσθεσις καλεῖται. Τὰ δὲ πρὸς διάφορα ἄλλῳ ἄλλο ὑποτάσσεται ἐπὶ γενικῆς, οἷον 'ὁ τοῦ δένδρου καρπός'.

β. Τὸ Ἐπίθετον καὶ ἡ Μετοχὴ συμφωνοῦσι τοῖς εἰς ἃ ἀναφέρονται ὀνόμασι κατὰ γένος, ἀριθμὸν, πτῶσιν, οἷον 'χρηστὸς ἀνὴρ', 'οἱ παῖδες οἱ φοιτῶντες εἰς τὰ διδασκαλεῖα'. Πολλῶν τῶν ὀνομάτων ὄντων, τίθεται τὸ ἐπίθετον ἢ ἡ μετοχὴ πληθυντικῶς. Ἐπὶ μὲν ἀψύχων, εἴτε ὁμογενῶν εἴτε ἑτερογενῶν, κατ' οὐδέτερον γένος, οἷον 'ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσι', 'λίθοι τε καὶ πλίνθοι καὶ ξύλα

καὶ πέφαμος, ἀτάκτως ἐῤῥιμμένα, οὐδὲν χρήσιμά ἐστιν. Ἐπὶ δὲ ἐμψύχων, τῶν μὲν ὁμογενῶν, κατὰ τὸ τοῖς ὀνόμασι κοινὸν γένος, τῶν δὲ ἑτερογενῶν, κατὰ τὸ ἐπικρατέστερον· ἔστι δὲ ἐπικρατέστερον τὸ μὲν ἀρσενικὸν τοῦ θηλυκοῦ, τὸ δὲ θηλυκὸν τοῦ οὐδετέρου, π. χ. 'ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ' λέγονται, καὶ οὐχὶ 'ἀγαθαί'. Ἰστέον δ' ὅτι, ἡνίκα κατ' ὀνομαστικὴν ἐπίθετόν τι ὀνόματι παρατίθεται ἀνάρθρῳ, καίτοι τοῦ συνδετικοῦ ἐλλείποντος, λόγος αὐτοτελὴς ἀπαρτίζεται· οὕτω δὴ τὸ 'θνητὸς ὁ ἄνθρωπος' δύναται τὸ 'θνητός ἐστιν ὁ ἄνθρωπος', καὶ τὸ 'ὁ ἄνθρωπος θνητός' δύναται τὸ 'ὁ ἄνθρωπος θνητός ἐστιν'. Μετοχῆς δὲ κατὰ γενικὴν ὀνόματι παρατιθεμένης, προσδιορισθὲν δὴ τότε ἡ συμφωνία αὕτη, χρονικὸν ἢ ὑποθετικὸν ἢ ἄλλον οἱονεισοῦν, ἐπιῤῥηματικῶς πως ἐκδηλοῖ, οἷον 'ὄρθρου γενομένου ἐφικόμεθα'· 'ὁρῶ, τοῦ χωρίου χαλεποῦ ὄντος, τοὺς τριηράρχους ἀποκνοῦντας'. Αὕτη δὲ ἡ πτῶσις ἢ σύνταξις ἀπόλυτος παρὰ τοῖς νεωτέροις καλεῖται.

γ. Παρεμφατικοῦ ῥήματος τὸ ὑποκείμενον τίθεται κατ' ὀνομαστικὴν, καὶ ταύτῃ συμφωνεῖ τὸ ῥῆμα κατ' ἀριθμόν τε καὶ πρόσωπον, οἷον 'Κῦρος τέθνηκε'. Εἰώθασι μέντοι οἱ Ἀττικοὶ πληθυντικὴν ὀνομαστικὴν οὐδετέραν, ἐὰν ἄψυχα μάλιστα δηλοῖ, ῥήματι ἑνικῷ παρατιθέναι, οἷον 'ἔαρος θάλλει τὰ ῥόδα', *καὶ τοῦτο δή ἐστι τὸ λεγόμενον σχῆμα Ἀττικόν. Ἐκφαίνεται δὲ καὶ τοὐναντίον· ὑποκείμενον δηλαδὴ περιληπτικὸν καθ' ἑνικὸν ἀριθμὸν ἐφέλκεται τὸ ῥῆμα κατὰ πληθυντικὸν, ἐξόχως δὴ ὅταν διάκρισις τῶν ἐν τῇ πληθύϊ ὑποκειμένων νοῆται, καὶ τὸ ῥῆμα καθ' ἑκάστου τούτων κατηγορῆται, οἷον (Ὅμ.) 'ὡς φάσαν ἡ πληθύς'· ἄλλως δὲ, τοῦ ὑποκειμένου ὡς ἁπλῆς ἑνάδος νοουμένου, παρατίθεται καὶ τὸ ῥῆμα καθ' ἑνικὸν ἀριθμὸν, οἷον 'ἀναρίθμητός ἐστιν ἡ πληθύς'. Ἐν τούτοις τε κἂν τοῖς ἑξῆς παραδείγμασι 'ἀνὴρ σὺν παιδὶ πάρεισι', 'ἀνὴρ καὶ γυνὴ πάρεισι', τὸ

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* Συνήθως μὲν παραλείπονται αἱ ὑποκείμενον δηλοῦσαι ἀντωνυμίαι, οἷον 'ἀλγῶ τὴν κεφαλήν'· τὸ γὰρ πρόσωπον διὰ τῆς καταλήξεως αὐτοῦ τοῦ ῥήματος δηλοῦται. Ἐμφάσεως δὲ χάριν ἐκφέρονται, οἷον 'οὐ σὺ, ἀλλ' ἔγωγ' ἐτόλμησα τὸν ποταμὸν διαβῆναι πρῶτος'.

κατὰ σύνεσιν ἰσχύει σχῆμα. Πλειόνων δ' ὄντων τῶν τοῦ ῥήματος ὑποκειμένων καὶ ἑτεροπροσώπων, τίθεται τὸ ῥῆμα κατὰ τὸ ἐπικρατέστερον, σιωπᾷ δ' ἀεὶ τὸ πρῶτον τὸ δεύτερον πρόσωπον, καὶ τοῦτο τὸ τρίτον, οἷον 'ξυμφωνοῦμεν ἐγώ τε καὶ ὑμεῖς', 'οὐ σὺ μόνος, οὐδὲ οἱ σοὶ φίλοι πρῶτοι καὶ πρῶτον ταύτην τὴν δύξαν περὶ θεῶν ἔσχετε'. Ἀλλὰ καὶ κατὰ τὸ προσεχέστερον, ὁποιουδήποτε ἀριθμοῦ τε καὶ προσώπου ἂν ᾖ, τίθεται τὸ ῥῆμα, οἷον 'ἐγὼ λέγω καὶ Σεύθης τὰ αὐτά', 'ἐνίκων οὗτοι οἱ ξένοι, καὶ ἡμεῖς μετ' ἐκείνων'.

δ. *Τῆς ἀπαρεμφάτου τὸ ὑποκείμενον τίθεται κατ' αἰτιατικήν, οἷον 'πάντας τοὺς ἀνθρώπους ἁμαρτάνειν ἀληθές'. Ἐὰν ὅμως τὸ αὐτὸ ἔχῃ ὑποκείμενον ἡ ἀπαρέμφατος καὶ παρεμφατικόν τι ῥῆμα ἐξ οὗ ἐξαρτᾶται ἡ ἀπαρέμφατος, ἢ παραλείπεται τὸ ὑποκείμενον τοῦτο, τὸ ἀμφοτέροις κοινὸν, οἷον 'ὁμολογῶ ἡμαρτηκέναι', ἢ τίθεται κατ' ὀνομαστικήν, οἷον 'φησὶ αὐτὸς τὴν ἐπιστολὴν γεγραφέναι.'*

ε. *Ἡ ἀναφορικὴ λεγομένη ἀντωνυμία συμφωνεῖ τῷ ἑαυτῆς ἡγουμένῳ κατὰ γένος καὶ ἀριθμὸν καὶ πρόσωπον, οἷον 'Ζεὺς ὃς ἐφορᾷ πάντα'. Τῷ συντακτικῷ δὲ σχήματι, ὃ καλεῖται ἕλξις ἢ ἔφελξις, ἕλκεται ἡ ἀντωνυμία εἰς τὴν πτῶσιν τοῦ ἡγουμένου, καὶ δὴ τὸ 'χρῶμαι τοῖς ἀγαθοῖς ἃ ἔχω' τρέπεται ὧδε, 'χρῶμαι τοῖς ἀγαθοῖς οἷς ἔχω', ἢ καὶ, μεταθέσει τοῦ ἡγουμένου, 'χρῶμαι οἷς ἔχω ἀγαθοῖς'. Ἀντιστρόφως δ' ἔσθ' ὅτε καὶ ἡ ἀντωνυμία ἕλκει τὸ μετατεθειμένον ἡγούμενον, καὶ δὴ τὸ 'οὗτος ἐστὶν ὁ ἀνὴρ ὃν εἶδες' μεταβάλλεται εἰς τὸ 'οὗτος ἐστὶν ὃν εἶδες ἄνδρα'.*

ς. *Γενικῇ συντάσσονται ἐπίθετα καὶ ῥήματα, τὰ πληρώσεως, μεθέξεως, ἐμπειρίας, ἐπιμελείας, μνήμης, ἐπιτυχίας, φειδοῦς σημαντικὰ, καὶ τὰ τούτοις ἐναντία· πρὸς δὲ ἐκτῶν ἐπιθέτων τὰ ῥηματικὰ εἰς -ικός λήγοντα, τὰ ἐκ τοῦ α στερητικοῦ σύνθετα, καὶ τὰ παραθετικὰ, τὰ συγκριτικὰ δηλαδὴ καὶ ὑπερθετικὰ, καὶ τούτοις ἀνάλογα, οἷον δεύτερος, περιττός· ἐκ δὲ τῶν ῥημάτων τὰ ἀρχικὰ καὶ ὑπαρχικὰ, τὰ ἐνάρξεως ἢ λήξεως σημαντικὰ, καὶ τὰ τῶν αἰσθήσεων, πλὴν τοῦ ὁρῶ.*

ζ. *Δοτικῇ συντάσσονται ἐπίθετα καὶ ῥήματα, τὰ ὁμοιότητος, ἀναλογίας, προσεγγίσεως, μίξεως σημαντικὰ,*

τά τε φιλικὴν ἢ ἐχθρικὴν πρός τινα διάθεσιν δηλοῦντα, ἅπερ, συντομίας χάριν, περιποιητικὰ καὶ ἀντιπεριποιητικὰ ὑπὸ τῶν γραμματικῶν καλοῦνται· πρὸς δὲ τὰ ἀπρόσωπα λεγόμενα ῥήματα.

η. Αἰτιατικῇ συντάσσονται τὰ ἰδίως ἢ ἀμέσως μεταβατικὰ ῥήματα. Μεταβατικὰ καλοῦνται τὰ ῥήματα τὰ τοιάνδε ἐνέργειαν δηλοῦντα, ἥτις ἐξ ἀνάγκης εἰς πρόσωπον ἢ πρᾶγμα διάφορον τοῦ ὑποκειμένου, τὸ παρὰ γραμματικοῖς ἀντικείμενον λεγόμενον, μεταβαίνει. Π. Χ. διὰ τοῦ τρέχειν δηλοῦται μὲν ἐνέργεια, ἀλλ' ἐπεὶ αὐτοτελές τι ἐκφαίνει, οὐδὲ πρὸς συμπλήρωσιν τῆς ἑαυτοῦ ἐννοίας ἀντικείμενον ἐπιδέχεται, μεταβατικὸν οὐ λέγεται· τὰ δὲ σφάττειν, ἐπιθυμεῖν, ἔπεσθαι, μεταβατικὰ λέγονται ῥήματα, ἅτε ἐπ' ἄλλο τι μεταβαινούσης τῆς δι' αὐτῶν δηλουμένης ἐνεργείας, οἷον ἐν τοῖς 'σφάττω τὸν βοῦν', 'ἐπιθυμῶ σοφίας', 'δεῖ ἕπεσθαι τῷ ἡγεμόνι.' Διαιρετέα δὲ ἐν τούτοις τὰ ἰδίως ἢ ἀμέσως μεταβατικὰ τῶν ἐμμέσων μεταβατικῶν ῥημάτων· ἔνεστι γὰρ διαφορὰ ἥδε. Τὰ τῇ αἰτιατικῇ συντασσόμενα ῥήματα, φύσει δραστικώτερα, ἐμφαίνουσι καὶ μεταβολήν τινα τοῦ ἀντικειμένου, διὸ καὶ ἰδίως ἢ ἀμέσως μεταβατικὰ καλοῦνται· τὰ δὲ γενικῇ ἢ δοτικῇ συντασσόμενα, μόνην τὴν τοῦ ὑποκειμένου διάθεσιν ἐκδηλοῦντα, τοῦ δὲ ἀντικειμένου οὐδεμίαν μεταβολήν, ἐμμέσως μεταβατικὰ ὑπὸ τῶν γραμματικῶν καλοῦνται. Ἕνια ῥημάτων εἴδη διπλοῦ δέονται ἀντικειμένου, ὧν τὸ κύριον, πρὸς ὃ ἰδίᾳ ἡ τοῦ ῥήματος ἐνέργεια φέρεται, κατ' αἰτιατικὴν τιθέμενον, ἄμεσον λέγεται, τὸ δὲ κατ' ἄλλην τινὰ τῶν πλαγίων, ἢ καὶ καθ' ἑτέραν αἰτιατικήν, ἔμμεσον. Π. Χ. ἐν τῷ 'Χριστιανοῦ ἀληθινοῦ ἐστι τοῖς πεινῶσι ἄρτον διδόναι', τὸ ἄρτον, τὸ μεταβολήν τινα, θέσεως δηλονότι, ὑφιστάμενον, καὶ κατ' αἰτιατικὴν τιθέμενον ἀντικείμενον, ἄμεσον λέγεται, τὸ δὲ πεινῶσι, ἔμμεσον. Δίπτωτα δὲ ταῦτα οἱ γραμματικοὶ καλοῦντες διακρίνουσι τῶν λοιπῶν, ἃ μονόπτωτα ἐκεῖνοι ὠνόμασαν.

θ. Αἰτιατικῇ καὶ γενικῇ συντάσσονται τὰ πληρωτικὰ καὶ κενωτικά, οἷον 'ζεύγη καὶ ὑποζύγια σίτου γεμίσαντες', 'οἶμαι ταύτης ἀπαλλάξειν σὲ τῆς ὀφθαλμίας'· τὰ μνημο-

νευτικὰ, οἷον 'ἀναμιμνήσκειν τινά τινος'· τὰ ἀνταλλακτικὰ, οἷον 'πλείστου τιμᾶν τί'· τὰ δεόμενα τοῦ προσδιορισμοῦ τῆς αἰτίας δι' ἣν τι γίνεται, οἷον 'ἐπαινεῖν τινα τῆς ἀρετῆς.'

ι. *Αἰτιατικῇ καὶ δοτικῇ συντάσσονται τὰ δύσεως, διηγήσεως, ἐναντιότητος σημαντικὰ, οἷον 'τὰ ἀγαθὰ διδόναι τοῖς δικαίοις', 'τὸ ἀληθὲς ἀγγέλλειν τινί', 'ἴσους ἴσοις πολεμίοις ἀντιτιθέναι.'*

κ. *Διπλῇ αἰτιατικῇ συντάσσονται τὰ ἱκετευτικὰ, τὰ παιδευτικὰ, τὰ ἐνδύσεως ἢ ἐκδύσεως σημαντικὰ, τὰ τὴν ἔννοιαν ἔχοντα τοῦ εὖ ἢ κακῶς λέγειν ἢ ποιεῖν.*

λ. *Τὰ εἰς -τέος λήγοντα ῥηματικὰ διττὴν ἔχουσι τὴν σύνταξιν. Τὰ μὲν ἐξ ἰδίως μεταβατικῶν ῥημάτων καταγόμενα ἢ συμφωνοῦσι, ἐπιθέτων καὶ μετοχῶν δίκην, τῷ τοῦ λύγου ὑποκειμένῳ, οἷον 'διαφυλακτέα ἡ τάξις', ἢ τίθενται κατ' οὐδέτερον γένος, ἑνικῶς τε καὶ πληθυντικῶς, μεταβαλλομένης τῆς πρότερον ὀνομαστικῆς εἰς αἰτιατικὴν, οἷον 'διαφυλακτέον' ἢ καὶ 'διαφυλακτέα τὴν τάξιν.' Τὰ δὲ ἐξ ἐμμέσως μεταβατικῶν ῥημάτων παραγόμενα, κατὰ μόνον τὸν δεύτερον τρόπον συντάσσονται· ἰστέον ὅμως ὅτι τῶν ῥηματικῶν τούτων τὸ ἀντικείμενον κατὰ τὴν πτῶσιν τίθεται, τὴν τῷ ῥήματι οἰκείαν ἐξ οὗ παράγεται ἕκαστον, οἷον 'ἀντιληπτέον τῶν πραγμάτων', 'ἐπιχειρητέον τῷ ἔργῳ.'*

Δ. ΠΕΡΙ ΑΠΟΦΑΤΙΚΩΝ ΜΟΡΙΩΝ.

α. *Πᾶσαι μὲν αἱ τοῦ ῥήματος ἐγκλίσεις, πλὴν τῆς ἀπαρεμφάτου, κατηγοροῦσί τι κατά τινος, προδηλότατον δ' ὡς ἑκάστη κατὰ τὴν οἰκείαν αὐτῆς φύσιν καὶ δύναμιν· καὶ τὰ ἀποφατικὰ μόρια, τῇ τῶν ἐγκλίσεων δυνάμει ἑλκόμενα, ἄλλῃ ἄλλο πρέπει. Καὶ δὴ καὶ τῇ ὁριστικῇ, ὡς θετικόν τι καὶ βέβαιον παριστώσῃ, πρέπει τὸ ἀποφατικὸν οὐ, οἷον 'οὐκ ἔστι ταῦτα'· ταῖς δὲ λοιπαῖς τῶν ἐγκλίσεων, αἳ οὐκ ὄντως τι ὂν παριστᾶσι, ἀλλά τι ὑποτιθέμενον, ἢ προστασσόμενον, ἢ εὐκτὸν, πρέπει τὸ μή, οἷον 'μὴ ὑβρίσῃς', 'μὴ γένοιτο', 'ὦ τέκνα μὴ καταφρονεῖτε τοῦ πένητος'.*

β. *Ἡ ἐνιαχοῦ παράβασις τοῦ κανόνος τούτου, οὐκ οὖσα ἄλλα*

φαινομένη, κυρεῖ μάλιστα τὸ ῥηθέν. Ἐν τῷ Ὁμηρικῷ 'οὔπω τοίους ἴδον ἀνέρας, οὐδὲ* ἴδωμαι', τὰ τοῦ μέλλοντος τῆς ὁριστικῆς ἐπέχουσα ἡ ὑποπτακτική, ὄντως τι ὂν καὶ οὐχ ὑποτιθέμενον ἐξηγεῖ. Τὸ 'οὐκ ἂν γένοιτο ταῦτα', καὶ παρόμοιοι λόγοι, οὐχ ὑποτιθέμενόν τι δηλοῦντες, ἀλλ' εὐγενείας ἢ χάριτος ἕνεκα τὸ τοῦ θετικοῦ βαρὺ καὶ αὐστηρὸν μετριάζοντες, τὰ ἴσα ἔχουσι λόγῳ θετικῷ· ἔστιν ἄρ' ὁ ῥηθεὶς λόγος οὐκ ἄλλος ἢ ὁ 'οὐκ ἔστι γενέσθαι ταῦτα'. Ἔν τε διηγήσει τίθεται οὐ μετ' εὐκτικῆς, ἡνίκα ἡ ἔγκλισις αὕτη τὰ τῆς ὁριστικῆς ἐκπληροῖ, οἷον 'λέγων ὅτι οὔπω δὴ πολλοῦ χρόνου ἡδίονι οἴνῳ ἐπιτύχοι'· αὐτὸς γὰρ ὁ λέγων ἐπέτυχον εἶπεν ἄν, κατ' ὁριστικήν. Ἔστι δ' ὅτε καὶ ἡ ὁριστικὴ ἀποβάλλουσα τὴν οἰκείαν αὐτῆς θετικὴν δύναμιν, καὶ ὑποθετικὴν παρατιθεμένη, ἕλκει τὸ μή· ἔστι δὲ τοῦτο ἰδεῖν, ὅταν ἐρωτήματα, καὶ εὐχὰς, καὶ ὑποθέσεις ἐκδηλοῖ. Οὐκ ἔστι δ' εὑρεῖν οὐδαμῶς παρὰ τῇ προστακτικῇ τὸ σὺ παρακείμενον. Τέλος δὲ παρὰ τῇ ἀπαρεμφάτῳ, καὶ μετοχῇ, κρατούντων τῶν καθόλου εἰρημένων, παραίνειται οὐ ἐπὰν ὁ λόγος ἀναλυόμενος ὁριστικῇ, μὴ δὲ ἐπὰν ὑποτακτικῇ ἢ εὐκτικῇ μετατρέπηται.

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* Τὸ περὶ τῶν ἁπλῶν μορίων λεγόμενον ἀληθεύει καὶ περὶ τῶν ἐκ τούτων συνθέτων.

A CHAPTER ON ACCENTS.

NATURE AND HISTORY OF GREEK ACCENTUATION.

Both accent and quantity have, and must have some play in all languages. So long as speech is dictated by thought and feeling, will men mark the more pregnant words and syllables with a superior tension of the voice. And so long as consonants remain solid, will it take longer time to get over two of them in pronunciation than over one; whereby is established for all languages the venerable but inaccurately expressed rule, that a short vowel becomes long before two consonants.

In English, the development of accent is powerful, that of quantity feeble — so feeble that the structure of our verse depends on accent alone. In Greek, both accent and quantity were powerfully developed, so that whereas accent, the intellectual element, overbore quantity in prose, in verse on the other hand quantity, the musical element, overbore accent. The Modern Greek professor who reads Homer to his students according to the accents does not make heard any harmony of verse; and the English professor who declaims Demosthenes without giving effect to the accents, instead of rendering 'that other harmony of prose', produces a barbarous discord, Demosthenes himself being judge. For be it well noted that not accents themselves, but only accent-marks were introduced about B. C. 264, fifty-eight years after the death of Demosthenes; and that the introducer of them was the most distinguished grammarian and literary critic of his time, Aristophanes of Byzantium. The Greek language, which had penetrated along with the arms of Alexander into a multitude of foreign countries, was then holding the place of honour wherever under Alexander's successors, Greek rule continued; and myriads of foreigners were learning the language of their Greek masters, to all of whom Aristophanes, by his system of accent-marking, offered a much-needed help to correct pronunciation. On the dispersion of the educated Greeks after the fall of Constantinople in 1453, they taught their language in the capitals of Europe pronouncing it with the accents of Aristophanes, which they had

learned, not from books, but by the ear; and though the modern popular dialects of Greece deviate, as after the lapse of 2000 years they could not but deviate, more than did the ancient popular dialects from the accentuation registered by Aristophanes, yet so much of that accentuation still remains in the speech of the uneducated, as to demonstrate, even if the nature of the case had left room for doubt, that the ancient *τόνος* was the same kind of voice-*tension* which occurs in Modern Greek, and with which under the name *accent* we are familiar in English.

Accordingly, the English elocutionist, not less than Aristophanes, has to point out *enclitics* and *proclitics*, and in the very same sense. For most sentences contain, besides the magistral words pronounced with emphasis (*ὀρθότονοι*), others connecting or introducing these, the ministerial character of which is shown by unemphatic pronunciation; and such ministerial words are called *enclitic* when they follow, *proclitic* when they precede the magistral word to which they belong. Compare

Ποῦ	*ἐστιν*	*ὁ*	*ἀνήρ;*
(accented)	(enclitic)	(proclitic)	(accented)
Where	is	the	*man?*
(accented)	(enclitic)	(proclitic)	(accented).

Again, in English as in Greek, words written with the same letters are distinguished by accentuation, as

πείθω = I persuade	ob*ject*, the verb.
πειθώ = persuasion	*ob*ject, the noun
φόρος = bearing	min*ute*, the adjective
φορός = burden	*min*ute, the noun
ὥς = thus	*that*, demonstrative
ὡς = as, that	that, relative.

Even the rule that the accent in Greek is never farther back than the antepenult receives some illustration from English. Compare

ἔγραφον	*tem*poral
ἐγράφομεν	tempor*al*ities.

The movement of the accent is here the same in both languages because in our case, as in that of the Greeks, it is difficult to the tongue and disagreeable to the ear to pronounce a long train of unaccented syllables.

The main point of difference between the accentuation of English and that of Greek is that whereas the former is independent of quantity, the latter is limited by it, the position and the movement of the accent in Greek being determined to a large extent by the quantity of the final syllable, as will be shown below. It is also true that distinctions of meaning by accent are much more numerous and important in Greek than in English. Jelf (§. 53) gives

fully two hundred of them; but the following only are subjoined as being of common occurrence:

ἄγων	= leading	ἀγών	= contest
ἀληθές	= true	ἆληθες	= indeed!
ἀμυγδαλῆ	= almond-tree	ἀμυγδάλη	= almond
βασίλεια	= queen	βασιλεία	= kingdom
βίος	= life	βιός	= bow
δῆμος	= the people	δημός	= fat
εἶμι	= I go	εἰμί	= I am
εἶς	= thou art	εἰς	= into
ἐστέ	= ye are	ἔστε	= be ye
ἔχθρα	= hostility	ἐχθρά	= hostility
ἦ	= surely	ἤ	= or
θέα	= spectacle	θεά	= goddess
θόλος	= dome	θολός	= mud
θυμός	= mind	θύμος	= thyme
ἴον	= violet	ἰόν	= going
ἵππων	= of horses	ἱππών	= stable
κἀν	= καὶ ἐν	κἄν	= καὶ ἐάν
κῆρ	= heart	κήρ	= fate
μητρόκτονος	= mother-slain	μητροκτόνος	= mother-slaying
μόνη	= alone	μονή	= stay
μύριοι	= ten thousand	μυρίοι	= thousands
νόμος	= law	νομός	= district
ὁ	= the	ὅ	= which
οἶκοι	= houses	οἴκοι	= at home
σίγα	= be silent	σἴγα	= silently
σχολή	= leisure	σχολῇ	= at leisure
ταῦτα	= these things	ταὐτά	= the same things
τίνες	= who?	τινές	= some
φῶς	= light	φώς	= man
ὦμος	= shoulder	ὠμός	= raw.

Other examples may be found under the heading 'Differences of meaning' in the English Index.

In laying down his rules, Aristophanes could not take much account of dialectic diversities of accentuation. The Lesbian Aeolic loved to throw the accent as far back as possible, like the modern English which is changing pres*tige* into *pres*tige, after the model of *ves*tige, as it has already changed the old adver*tise*, still heard in Scotland, into *ad*vertise. The Doric dialect again adhered more closely than any other to the ancient general rule which made the accent i. e. the emphasis of sound coincide with the emphasis of meaning. This rule so far pervades the system of Aristophanes, which was accommodated to the Attic standard, that accent may still be called the intellectual element in Greek pronunciation; for

the accent still marks for the most part, except where quantity forbids, either the radical syllable in which lies the radical meaning, or a formative syllable in which lies an important modification or application of that meaning. The intellectual character of accent is strongly marked in verbs and their cognates, as

γράφω = I write
ἔγραφον = I *was* writing
γραφή = the *act* or *result* of writing
γραφίς = the *instrument* of writing
γραφεύς = the *person* writing
γραφικός = *suited for* writing.

In compounds also, when quantity allows, the accent commonly passes to the modifying word, as

δόξα = expectation
παράδοξος = contrary to expectation.

The intellectual character of Greek accentuation farther appears in the very small number of neuter nouns accented on the final syllable, the inferior importance of the neuter gender being thereby signified. Also, in the strongly demonstrative final *-ί* of the Attic dialect always attracting the accent to itself, as

οὗτος = this ἐκεῖνος = that
οὑτοσί = this here ἐκεινοσί = that there.

And most beautifully in the distinction

μητρόκτονος = slain by a mother
μητροκτόνος = slaying a mother

the accent being in each word on the *active* element.

Two other examples are mentioned below, viz. the constant marking of τίς interrogative throughout with the acute accent on the first syllable; and the anastrophe of many vocatives.

ACCENTUATION OF WORDS TAKEN SINGLY.

Whatever secondary accents may be in a word, there is always a primary one dominating these, beside which they sound weak. Aristophanes contented himself with marking only this primary accent, calling it ὀξὺς τόνος i. e. *acute accent* (ά), in opposition to the βαρὺς τόνος i. e. *grave accent* (ὰ) which, though unwritten, he yet conceived as existing on all syllables not marked with the ὀξὺς τόνος. Hence the rule: *Each Greek word, taken singly, is marked with but one accent;* and it has been already stated that *this one accent is never placed farther back than the antepenult.*

The domination of the primary accent often issues in the absorption by the syllable that bears it of the syllable immediately following. This is the true reason of the final *e* in French words

like *père*, *mère* having become evanescent to muteness. The same tendency is illustrated in the derivation of many Italian words from the Latin, as *bontà* from *bonitatem*. Wherever this absorption happened in Greek, Aristophanes marked the syllable so obtained by uniting over it the accents of the two coalescent syllables, viz. the acute and the grave thus (ά̂), or in a waving line thus (ᾶ), whence this form of accent was called *τόνος περισπώμενος* i. e. *circumflex accent*. That the written acute shall *precede* the understood grave accent in the original form of the word is ordinarily indispensable to the emergence of the circumflex accent: compare

ἐφιλέετον = *ἐφιλεῖτον* and *ἐφιλεέτην* = *ἐφιλείτην*.

The only exception to this rule is in the final syllable of simple contract nouns and adjectives, as

Uncontracted	Contracted
κάνεον = a basket	*κανοῦν*
χρύσεος χρυσέα χρύσεον	*χρυσοῦς χρυσᾶ χρυσοῦν*
πορφύρεος πορφυρέα πορφύρεον	*πορφυρ -οῦς -ᾶ -οῦν*.

The only place where the combination of the acute and following grave does not result in the circumflex accent is in the nominative dual of 2d declension contract nouns and adjectives: *ὀστέω* and *χρυσέω* are contracted into *ὀστώ* and *χρυσώ*. Accordingly, wherever the circumflex accent occurs, a contraction in the above circumstances is either known or presumed, as

πλόντος (trisyllabic) = *πλοῦτος* *πράαγμα* = *πρᾶγμα*.

When the contraction results in a diphthong, the circumflex accent is placed over the *latter* of the two vowels composing the diphthong. An obvious corollary here is that, since no accent is placed farther back than the antepenult, *the circumflex i.e. the combination of an acute with the following grave never can be farther back than the penult*.

In respect of accentuation then, words taken singly are called, those having

an acute on the last syllable	*Oxytone*,
an acute on the penult	*Paroxytone*,
an acute on the antepenult	*Properoxytone*:
a circumflex on the last syllable	*Perispomenon*,
a circumflex on the penult	*Properispomenon*:
no written accent on the last syllable, therefore the understood grave accent on the last syllable	*Barytone*.

Now come the two grand rules for writing the acute and the circumflex, which accents alone appear in Greek words taken singly:

1. *The acute accent may be on any one, whether long or short, of the last three syllables, and is the only accent ever placed on the antepenult, but can be there only when the last syllable is short both by nature and by position.*

2. *The circumflex accent is placed only on syllables long by nature, is confined to the last two, and can be on the penult only when the last syllable is short by nature.*

Certain Ionic and Attic genitives, as *Ἀτρείδεω*, *πόλεως*, and compounds of *γέλως* and *κέρας*, as *φιλόγελως* and *ἄκερως*, are only apparent exceptions to these rules; for in the above genitives, *εω* was pronounced by synizesis in one syllable, and in the above compounds *ε* was by syncope dropped out of the pronunciation, so that these and the like words were really paroxytone.

That limitation of accent by quantity to which reference has already been made clearly appears in the above rules, which accordingly yield the following corollaries regarding quantity:

α. Circumflexed syllables are long by nature.

β. Proparoxytone words and properispomena have the final syllable short, the former both by nature and by position, as *μέλισσᾰ*, the latter by nature at any rate, as *μοῦσᾰ*, *ἐριβῶλᾰξ*.

γ. When in a paroxytone word the penult is long by nature, so also is the final syllable, as *ὥρᾱ*.

In applying the above rules regarding the acute and circumflex accents, it must be kept in mind that, contrary to the earliest Greek usage and to the Doric, final *-αι* and *-οι*, diphthongs though they are, yet in Aristophanes' system of accentuation are treated as short, except in the 3d pers. sing. of the Optative, and in the adverb *οἶκοι*. Hence the threefold distinction in verbs of which the future has three or more syllables and a long penult, as in *βουλεύω*, *βουλεύσω*.

βουλεύσαι, 3d sing. 1 aor. Optative Active
βουλεῦσαι, 1 aorist Infinitive Active
βούλευσαι, 2d sing. 1 aor. Imperative Middle.

To those who disregard the accents in pronouncing Greek the study of rules for accentuation must be repulsive and can yield only the minimum of profit; for from the nature of the case, the mind can be familiarised with the details of accentuation, and can apprehend truly even the nature of the thing so called only through the ear. But in learning to pronounce and write Greek with the accents, the following rules will be found of service.

Nouns. The accent of the nominative singular remains throughout, unless a change be required by one or other of the two grand rules given above, or by some one of the following special rules:

α. In the first declension, the genitive plural is perispomenon, -ῶν being contracted for -άων, -έων, except in ἀφύη = *anchovy*, χλούνης = *wild-boar*, χρήστης = *usurer*, which keep the accent on the penult to distinguish their genitives plural from those of the adjectives ἀφυής, χλουνός, χρηστός.

β. In the first and second declensions, all genitives and datives from oxytone nominatives are perispomena, as

from Nom. Sing. ποιητής

Sing.		Dual	Plur.
Gen.	ποιητοῦ	ποιητοῖν	ποιητῶν
Dat.	ποιητῇ	ποιητοῖν	ποιηταῖς

from Nom. Sing. ἀγρός

Sing.		Dual	Plur.
Gen.	ἀγροῦ	ἀγροῖν	ἀγρῶν
Dat.	ἀγρῷ	ἀγροῖν	ἀγροῖς.

The only exception to this rule is in the genitive singular of the Attic second declension, which remains oxytone, as, from Nom. νεώς, Gen. νεώ, but Dat. νεῷ according to the rule.

γ. In the third declension, almost all genitives and datives from monosyllabic nominatives are accented on the last syllable, the form of the accent being acute or circumflex according as the last syllable is short or long, as

from Nom. Sing. πούς

Sing.		Dual	Plur.
Gen.	ποδός	ποδοῖν	ποδῶν.
Dat.	ποδί	ποδοῖν	ποσίν

from Nom. Sing. Θρᾷξ

Sing.		Dual	Plur.
Gen.	Θρᾳκός	Θτᾳκοῖν	Θρᾳκῶν
Dat.	Θρᾳκί	Θρᾳκοῖν	Θρᾳξίν.

Θρᾷξ is one of a very few contracts which observe this rule; for monosyllabic contract nominatives being originally dissyllabic do not properly come under it. Hence the distinction between κήρ = 'fate' and κῆρ (κέαρ) = 'heart' is continued in the oblique cases thus:

Nom.	κήρ	κῆρ
Gen.	κηρός	κῆρος
Dat.	κηρί	κῆρι
Acc.	κῆρα	κῆρ.

Moreover, this rule is observed only in the singular number by the following nouns:

δᾴς	= torch	οὖς	= ear	Τρώς	= a Trojan
δμώς	= slave	παῖς	= child	φώς	= blister
θώς	= jackal	σής	= moth	φῶς	= light.

After the model of these nine monosyllabic nouns, are accented the syncopated genitives and datives singular of πατήρ, μήτηρ, θυγά-

τηρ, γαστήρ, and all the syncopated genitives and datives of ἀνήρ, excepting the dative plural, which case in all these syncopated nouns is paroxytone, ending in -άσι.

For the accentuation of the nominative case of nouns, the following rules are given:

FIRST DECLENSION.

Perispomena, are all contracts, as Ἑρμῆς, μνᾶ.
Oxytone, are most verbals in -της, as ποιητής.
Paroxytone, are

all in -συνη,	as δικαιοσύνη,
all diminutives in -ισκη,	,, παιδίσκη,
all in -ας,	,, ταμίας,
all patronymics in -δης,	,, Πηλείδης,
all feminine patronymics in -ινη,	,, Νηρίνη,
,, ,, ,, ,, -ωνη,	,, Ἀκρισιώνη,
all in -εια derived from verbs,	,, βασιλεία,
most abstracts in -ια,	,, σοφία.

Accented as far back as possible, are all in -ᾰ, as μέλισσᾰ, μοῦσᾰ, including of course those in -ειᾰ, whether derived from nouns, as βασίλεια = *queen*, or from adjectives, as ἀλήθεια = truth.

SECOND DECLENSION.

Oxytone, are

all verbals in -μος,	as λογισμός,
most others in -μος with long penult,	,, βωμός.

Paroxytone, are

all diminutives in -ίσκος,	,, νεανίσκος,
all diminutives in -ιον preceded immediately by the stem,	,, παιδίον.

Accented as far back as possible, are most neuters, particularly

all neuters in -τηριον,	as χρηστήριον,
all diminutives in -αριον,	,, παιδάριον,
,, ,, ,, -ιδιον,	,, οἰκίδιον,
,, ,, ,, -υδριον,	,, μελύδριον,
,, ,, ,, -υλλιον,	,, εἰδύλλιον.

THIRD DECLENSION.

Perispomena, are

all monosyllabic neuters,	as πῦρ,
most monosyllabics having acc. in -ν,	,, βοῦς.

Oxytone, are

all nouns in -ας gen. -αδος,	as λαμπάς,
,, ,, ,, -αν,	,, παιάν,

all nouns in -ευς,	as βασιλεύς,
,, ,, ,, -εων,	,, κυπεών,
,, masculine nouns in -ηρ,	,, χρεωκήρ,
,, female patronymics in -ις,	,, Ἀτλαντίς,
,, nouns in -ῑς gen. ῑδος,	,, σφραγίς,
,, ,, ,, -ῡς,	,, ἰχθύς,
,, ,, ,, -ω,	,, ἠχώ,
,, local collectives in -ων,	,, γυναικών,
most others in -ων,	,, χελιδών,
all nouns in -ως gen. οος,	,, ἠώς.
most monosyllabics having acc. in -α,	,, πούς.

Accented as far back as possible, are

all nouns in -ις gen. -εως,	as πόλις,
,, ,, ,, -υς gen. -εως,	,, πέλεκυς,
,, ,, ,, ξ,	,, κόραξ,
,, verbals in -τωρ,	,, ῥήτωρ,
,, nouns in -ψ,	,, λαῖλαψ,
,, neuter nouns,	,, τεῖχος.

Because, in calling out a person's name to attract his attention, the voice naturally begins with emphasis, the accent of the Vocative case is often thrown as far back as possible, as

Nom. Ἀγαμέμνων, ἀνήρ, Ἀπόλλων, γυνή, δαήρ, δεσπότης·
Voc. Ἀγάμεμνον, ἄνερ, Ἄπολλον, γύναι, δᾶερ, δέσποτα·
Nom. Δημήτηρ, θυγάτηρ, Ποσειδῶν, Σωκράτης, σωτήρ·
Voc. Δήμητερ, θύγατερ, Πόσειδον, Σώκρατες, σῶτερ.

The noun γυνή is deemed the most irregular in point of accentuation; yet, on this view of the Vocative case, and on the supposition of a Nominative form γυναίξ, the irregularity is reduced to that of syncopated nouns, like πατήρ, *all* the genitives and datives being accented on the last syllable, thus

	Singular	Dual	Plural
Nom.	γυνή	γυναῖκε	γυναῖκες
Gen.	γυναικός	γυναικοῖν	γυναικῶν
Dat.	γυναικί	γυναικοῖν	γυναιξί
Acc.	γυναῖκα	γυναῖκε	γυναῖκας
Voc.	γύναι	γυναῖκε	γυναῖκες.

Adjectives. The accentuation of adjectives is the same as that of the nouns on the model of which they in their several genders are declined, except in the genitive plural feminine of adjectives in -ος -η or -α -ον, which gen. plur. fem., instead of being perispomenon according to the rule for genitives plural of the first declension, takes, when written with the same letters as the masculine and neuter, the same accentuation also, as

Nom. Sing. ἅγιος ἁγία ἅγιον
Gen. Plur. ἁγίων ἁγίων ἁγίων.

The first three cardinal numerals, like monosyllabic nouns of the third declension, accent their genitives and datives on the last syllable: even the feminine of εἷς does so, and the compounds of εἷς through all genders in the singular, thus

Nom.	οὐδείς	οὐδεμία	οὐδέν
Gen.	οὐδενός	οὐδεμιᾶς	οὐδενός
Dat.	οὐδενί	οὐδεμιᾷ	οὐδενί
Acc.	οὐδένα	οὐδεμίαν	οὐδέν.

For the accentuation of the Nominative case of adjectives, the following rules are given:

Oxytone, are

all verbals in -ικος,	as ἀρχικός,
,, ,, ,, -τος,	,, δυνατός,
,, ordinals ,, -στος,	,, εἰκοστός,
most adjectives in -λος,	,, ψιλός,
,, ,, ,, -νος,	,, σεμνός,
,, ,, ,, -ρος,	,, αἰσχρός,
all ,, ,, -υς,	,, ἡδύς.

Notable exceptions in -νος are adjectives denoting material, as ξύλινος, and country, as Ταραντῖνος.

Paroxytone, are

all multiples in -πλοος,	as διπλόος,
all verbals in -τεος,	,, ἀσκητέος.

Properispomenon, are

most in -αιος from nouns of Decl. I,	as ἀγοραῖος,
all numerals in -αιος,	,, τριταῖος,
most adjectives in -ῳος,	,, ξῷος.

Accented as far back as possible, are

most adjectives in -ειος,	as θήρειος,
,, in -εος affixed immediately to the root,	,, χρύσεος
most in -ιος preceded by a consonant,	,, οὐράνιος,
all in -μος,	,, χρήσιμος,
all ordinals, not in -στος,	,, δέκατος,
all comparatives,	,, ἡδίων,
all superlatives,	,, ἥδιστος.

Because comparatives throw the accent as far back as possible, the neuter of ἡδίων is written ἧδιον. The same change of accent takes place in the neuter of most paroxytone compounds in -ης and -ων, except those in -φρων, -ωδης, -ωλης, -ηρης, -ωρης. Hence

Nom. Sing.	εὐδαίμων	εὐδαίμων	εὔδαιμον
,, ,,	αὐθάδης	αὐθάδης	αὔθαδες.

Participles. The movement of the accent in participles is the same as in adjectives excepting that the accentuation of the neuter

is always on the same syllable as in the masculine, so that the future participle active of *ποιέω* is written

ποιήσων ποιήσουσα ποιῆσον.

Moreover, monosyllabic participles of the 3d declension form, as *θείς, δούς*, do not follow the analogy of monosyllabic nouns of the third declension: they do not accent their genitives and datives on the final syllable, but on the syllable which is accented in the nominative.

In the nominative case, participles are accented as far back as possible, with the following exceptions:

Perispomenon, is the future active of liquid verbs, as
σπερῶν (σπεροῦσα) σπεροῦν.

Oxytone, are

2 aor. act. in *-ων*,	as *ἐλθών*,
participles of the 3d declension in *-ς*,	,, *τιθείς*,
(except the 1. aor. act. which is paroxytone).	
Paroxytone, is the perfect passive,	as *τετυμμένος*.

The irregular verbs furnish a few more exceptions: e. g. the present participle of *εἶμι*, is oxytone, *ἰών*.

Pronouns. Oxytone forms of the first and second declensions, including the article, of which the original nominative was *ΤΟΣ*, become, like oxytone nouns of the first and second declensions, perispomena in the genitive and dative of all numbers. *Πᾶς* follows the analogy of monosyllabic nouns of the third declension only in the singular number, making there *παντός, παντί*, but in the dual *πάντοιν*, and in the plural *πάντων πᾶσι*.

Τίς interrogative is distinguished from *τις* indefinite by having the acute accent on its first syllable throughout.

Verbs. Generally, the accent is thrown as far back as possible. In compounds however, the accent is seldom thrown farther back than the accented syllable of the first element, and in the case of augmented syllables it is never thrown back at all. Thus, even though in *πάρειμι*, and the like compounds of both *εἰμί* and *εἶμι*, the accent is thrown back beyond the accented syllable of *παρά*, yet in the imperfect of the compound the accent remains on the augmented syllable, *παρῆν*.

Besides the participles already mentioned, the following are exceptions to the general rule for the accentuation of verbs:

Perispomena, are

2 aor. Infin. act.,	as *λαβεῖν*,
2 aor. Imperat. mid.,	,, *λαβοῦ*,
fut. Indic. act. of liquid verbs,	,, *σπερῶ*,
fut. Infin. act. of liquid verbs,	,, *σπερεῖν*,
1 aor. pass. Subj. Group,	,, *τυφθῶ*,
2 aor. pass. Subj. Group,	,, *τυπῶ*,

present act. of verbs in -μι, Subj. Group, as διδῶ,
2 aor. act. of verbs in -μι, Subj. Group, „ δῶ.

Properispomena, are
fut. Opt. act. of liquid verbs, as σπεροῖμι,
fut. Indic. mid. of liquid verbs, „ σπεροῦμαι,
present mid. and pass. of verbs in -μι, Subj. Group, „ διδῶμαι,
2 aor. mid. of verbs in -μι, Subj. Group, „ δῶμαι,
1 aor. Inf. act. with a naturally long vowel in the penult, „ τιμῆσαι,
all Infin. in -ναι with a naturally long vowel in the penult, „ τυφθῆναι,
Perf. Inf. pass. with a naturally long vowel in the penult, „ τετιμῆσθαι.

Oxytone, are these five aorists imperative, εἰπέ, ἐλθέ, εὑρέ, ἰδέ, λαβέ.

Paroxytone, are 2 aor. Inf. middle, as λιπέσθαι,
1 aor. Inf. act. with a naturally short vowel in the penult, „ φυλάξαι,
all Inf. in -ναι with a naturally short vowel in the penult, „ διδόναι,
Perf. Inf. pass. with a naturally short vowel in the penult, „ τετύφθαι.

The peculiarities of accentuation in pure verbs contracted are explained by the contraction in each case.

Adverbs. Adverbs in -ως derived from adjectives are accented like the genitive plural of the adjective from which they are derived, as σοφῶς, ταχέως.

Oxytone, are
adverbs in -δα, as ἀναφανδά = openly,
„ „ -δον, „ βοτρυδόν = in clusters,
„ „ -ει, „ ἀμαχεί = without fighting,
„ „ -ι, „ Ἑλληνιστί = in Greek,
„ „ -ξ, „ παραλλάξ = alternately.

Paroxytone, are
adverbs in -κις, as πολλάκις = often,
„ „ -δην, „ σποράδην = here and there,
„ „ -ω, „ ἔξω = outside.

Prepositions. All dissyllabic prepositions are oxytone: so are the monosyllabic; but ἐις, ἐν, ἐξ, when proclitic (see below) are unaccented.

ACCENTUATION OF WORDS CONNECTED IN DISCOURSE.

The grave accent, which is not written at all on words taken singly, is written in connected discourse, instead of the acute, on all oxytones except those which end a sentence, as

ὁρῶ τὸν νεανίαν διώκοντα τὰ αἰσχρά =
I see the youth pursuing what is base,

and those which are immediately followed by an enclitic, as will be shown below.

The only exception to this usage is τίς interrogative, which keeps its acute accent in all circumstances.

Proclitics. The Greek proclitics, of which the nature has been already explained, are:

the aspirated forms of the article,	ὁ, ἡ, οἱ, αἱ,
the negative adverbs	οὐ, οὐκ, οὐχ,
the conjunctions	εἰ, ὡς,
the prepositions	εἰς, ἐν, ἐξ.

The proclitics are by some called *atonics*, but not accurately; for such of them as are found following the words they belong to, being in that position no longer *pro*clitic, do then take an accent: witness the phrases πῶς γὰρ οὔ, θεὸς ὥς, κακῶν ἔξ.

Enclitics. The Greek enclitics, of which the nature has been already explained, are

Pronouns: the monosyllabic singular oblique cases of the three personal pronouns, to which may be added μίν, νίν, σφέ, and the plural σφίσι· also τις indefinite in all its cases.

Verbs: the pres. Indic. of εἰμί and φημί, except the 2d pers. sing.

Adverbs: the indefinites πώς, πώ, πή, ποί, πού, ποθί, ποθέν, ποτέ.

Particles: γέ, νύν, πέρ, τέ, τοί· the poetic θήν, κέ(ν), νύ, ῥά, and the inseparable -δε implying *direction towards*.

The management of enclitics is comprised in the following rules:

1. All enclitics simply lose their accent after oxytones and perispomena, as θήρ τις, ποταμοί τινες· φῶς τι, φῶς ἐστιν. And this rule holds even when the enclitic is written in one word with its principal, which accounts for the otherwise impossible accentuation of ὥντινων, gen. plur. of ὅστις.

2. Monosyllabic enclitics simply lose their accent after paroxytones, as φίλος μου.

3. All enclitics transfer their own accent to the final syllable of proparoxytones and properispomena immediately preceding them, as ἄνθρωπός τις, ἄνθρωποί τινες· σῶμά τι, σῶμά ἐστιν. Except however properispomena in -ξ and -ψ.

4. All enclitics keep their own accent after properispomena ending in -ξ and -ψ, as do also dissyllabic enclitics after paroxytones, as

αὐλαξ μοῦ, αὐλαξ ἐστίν· φίλος ἐστίν.

The inseparable δέ is subject to the same rules as the enclitics written separately, as οὐρανόνδε, Ἀθήναζε, οἴκόνδε, except when

affixed to pronouns and adverbs, in which event the syllable preceding it takes the accent, as τοσόσδε, τοσοῦδε, from τόσος.

When a number of enclitics succeed each other, they are divided into what may be called accent-words, each enclitic throwing its own accent back on the preceding enclitic, or losing it altogether, or keeping it, according to the rules just given, as

καλός πως τίς μοι ἐστίν,

where πως and τις simply lose their own accents, μοι throws its accent back on τις, and ἐστιν keeps its accent.

Enclitics keep their accent when an elision immediately precedes, as πολλοὶ δ' εἰσίν. So also they do, when their position is not that of enclitics, i. e. when, instead of following, they precede the word they belong to, as τὶ ἔργον = *some deed*; and likewise when their meaning is not that of enclitics, i. e. not feeble but emphatic, as when σὺ οἱ ἕ are reflexive, and in ἐμὲ καὶ σέ. More particularly, the pronouns σοῦ, σοί, σέ, οἱ, σφίσι retain their accent after an accented prepositions, as παρὰ σοῦ, but ἔκ σου. After accented prepositions, the longer forms of the 1st personal pronoun are alone to be used: παρ' ἐμοῦ (not παρά μου), but yet περί μου, πρός με are found.

Anastrophe. The *anastrophe* i. e. throwing back of the accent in many vocatives has been already pointed out. Here follow other examples of anastrophe.

The third person singular of εἰμί, when not really enclitic, i. e. when, instead of being the mere copula, it denotes existence in opposition to non-existence; when it begins a sentence, or all but begins a sentence by following any one of these eleven words, ἀλλ', εἰ, καί, μέν, μή, ὅτι, οὐκ, ποῦ, τί δ', τοῦτ', ὡς, — in these cases, the third person singular of εἰμί becomes paroxytone, as θεὸς ἔστιν· τί δ' ἔστιν;

Dissyllabic prepositions, all naturally oxytone, become in like manner paroxytone when they cease to deserve the name *preposition*, i. e. when they stand after their case, as δόμων ὕπερ, or are used adverbially, as ὀλέσας ἄπο for ἀπολέσας, or represent a compound verb, as πάρα for πάρεστι, ἄνα for ἀνάστηθι. The prepositions ἀνά and διά do not suffer anastrophe, because anastrophe would confound them with ἄνα voc. of ἄναξ, and Δία acc. of Ζεύς.

Oxytones become paroxytone when their final syllable is elided, as

δείν' ἔπη for δεινὰ ἔπη,
πόλλ' ἔπαθον for πολλὰ ἔπαθον,

except prepositions, the words ἀλλά, μηδέ, οὐδέ, and the poetic ἠδέ, ἰδέ.

Lastly, ἐγώ, ἐμοί, ἐμέ suffer anastrophe, when the enclitic γέ is affixed, becoming ἔγωγε, ἔμοιγε, ἔμεγε.

A phenomenon, the very opposite of anastrophe occurs when the inseparable enclitic -*δε*, which must not be confounded with *δέ* the correspondent of *μέν* in *οὐδέ*, *μηδέ*, is affixed to pronouns and adverbs; the accent of the pronoun and adverb being then *thrown forward* to the penult, as

from *τόσος* *τοσόσδε*
,, *τόσου* *τοσοῦδε*
,, *ἔνθα* *ἐνθάδε*.

Affixed to other parts of speech, -*δε* follows the general rules for enclitics, as

Ὀλυμπόνδε = to Olympus, *Ἐλευσῖνάδε* = to Eleusis.

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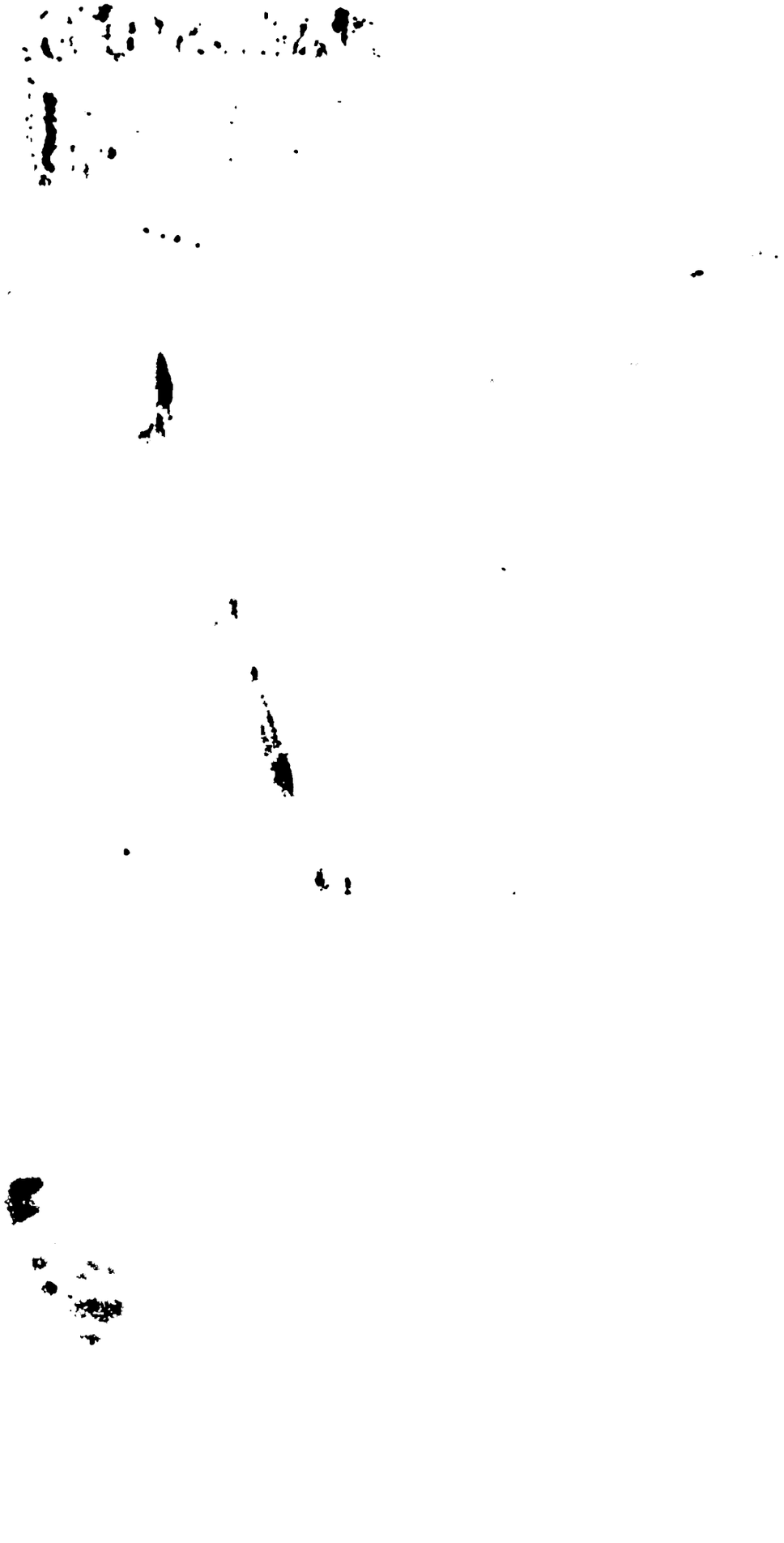
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